The Relief Society Magazine

Volume XIX SEPTEMBER, 1932 No. 9

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. 19 SEPTEMBER, 1932 No. 9

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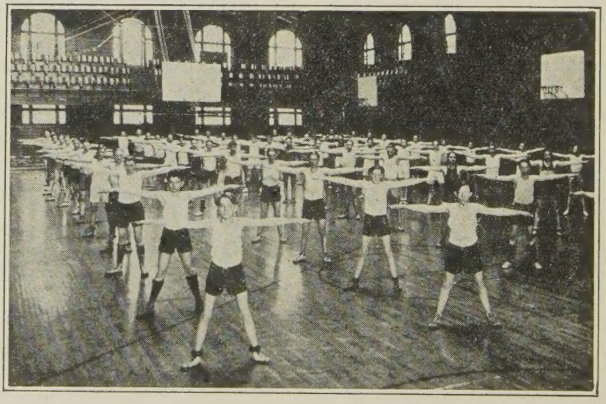

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A Vignette

By Annie Wells Cannon

BY the window casement lay a flower bed. The slanting rays of the morning sun sent colored shadows on the wall, and a light September breeze wafted through the room the delicate incense of the tiny blossoms. The perfume lured one for a moment from the breakfast table, with its tempting chocolate, rolls and honey, to seek the reason of this fragrance. It was a tiny flower in a bed of green—little, and brown, and modest, yet so sweet, that the bees buzzed here and there, sipping honey for the waxen frame and a brightly feathered humming bird flitted round about, as though seeking a bough near by, for a love nest.

At the dainty breakfast table presided, like a queen, a lady—little, white haired and modest. Around her hovered the family—young and old of the household, like bees in the bed of mignonette, loath to leave so quiet and restful a spot where the sweetness of life seemed centered under the influence of this gentle woman.

Peace and real enjoyment come from life's simplest things—September days, mignonette and mothers.

GLACIER NATIONAL PARK *Photo by Fred H. Kiser.*

THE
Relief Society Magazine

VOL. XIX SEPTEMBER, 1932 No. 9

Why Religious Training?

By Dr. Joseph F. Merrill, of the Council of the Twelve.

IN these modern days when everything is questioned, when everything is analyzed, and when the demand for freedom of expression and action is so insistent, we are often forced to defend long accepted views and cherished ideals. It seems that no longer is anything "taken for granted." Particularly is this true relative to matters pertaining to conduct and religion.

Under the plea that freedom of expression and action is an inherent human right, all sorts of demoralizing practices are advocated and stoutly defended, as freedom to gamble, smoking among women, drinking of alcoholic beverages, even though law violation is involved, companionate marriage, free love indulgences, violation of marriage covenants, etc. There are many of indolent natures and moral dwarfs who claim the right to live even to the extent of helping themselves without leave to other people's property. Again under the plea that "business is business" some people whose most outstanding characteristic is selfishness, proceed as if "all is fair in love and war" and so assume that the "means justifies the end" no matter how unrighteous.

Again, we are living in an "Age of Science." In the realms of knowledge and mechanical achievements the human mind has scaled heights heretofore undreamed of. So in this sensual and material day there are some who proudly proclaim—as if it were a distinction to do so—that there is no God and there are myriads of others who appear to be wholly indifferent to the question. Whether or not there is life beyond the grave does not concern them. They live the doctrine, "eat, drink be merry for tomorrow we die." It is doubtful if ever before in the history of civilization life was lived with more abandon than today.

So, Latter-day Saints are faced with a situation and a problem the exact like of which they have never seen before. How to overcome the situation, how to live saint-like in this complex and ever-changing world, how to train their children so that their manner of living shall be a pride to the parents, are questions that cannot satisfactorily be answered off-handedly. It is the last of these questions with which this article is most concerned.

The writer remembers once meeting a friend—one of the most prominent of our educators—to whom he remarked, "I rarely see now-a-days

anything from you in print on how to raise children, a subject about which you used to write frequently." The prompt reply was, "Oh, I now have children of my own." This reply seemed to confirm the truth spoken by Shakespeare's lovely Portia when she said, "I can easier teach twenty what were good to be done, than to be one of the twenty to follow my own teaching."

No Latter-day Saint will question, of course, the need of training our youth in religion—the need of this kind of training was perhaps never so great. And there are many non-members who also feel, or have felt strongly on this matter.

Does anyone question that America and the world need an effective, vitalizing religion that will grip the people so powerfully that the ideals of true Christianity will have a firm lodgment in the minds and hearts of all, including youth? Thinkers in all walks of life, both men and women, are converted to this view, and these thinkers in large measure, constitute our leaders, educational, political and civic as well as religious.

In his book entitled *An Adventure in Religious Education,* Dean Athearn of Boston University wrote: "It is now becoming increasingly clear that society must learn how to teach virtue, and find a way to give every child a systematic training in morality and religion. Unless society can build an effective system of religious education to match its system of secular schools, our nation will crumble just as certainly as did Greece and Rome, and for the same reasons. The American people are becoming aroused; wise and far-seeing leaders in all religious bodies are calling the people to a great crusade in the interests of moral and religious education." (P34.)

Another scholar, Dr. James H. Snowden, expressed himself similarly in his book entitled *Outfitting the Teacher of Religion* when he asked the question, "Was there ever such need for religion in education as in our modern world?" And the great thinker Herbert Spencer declared that religion "concerns us more than any other matter whatsoever."

In the *Ordinance of* 1787 the founders of our Republic wrote: "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and means of education shall forever be encouraged." In his farewell address, Washington said, "Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports * * * Let us with caution indulge the supposition that morality can be maintained without religion."

Mr. Roger W. Babson, the great business statistician says "This religion which we talk about for an hour a week, on Sunday, is not only the vital force which protects our community, but it is the vital force which *makes* our community."

And so educational leaders, seeing the trend of the times, have sensed the need of more effective moral training in the public schools. During recent years they have, therefore, gived a good deal of attention to the subject. For illustration, the Utah State Department of Public Instruction published in June, 1929, a 176 page *Supplement to the Utah State Course of Study* treating on character education. In the preface to this excellent manual, Dr. C. N. Jensen, the superintendent, says: "Notwithstanding this commendable

work of the school (in character training) the increase of juvenile delinquency and crime has led some of us to hope that the public school might become a greater force for training in morality."

But can children be trained effectively in morality unless religious influences are brought into play in the process? In the October, 1927, number of *Good Housekeeping* Senator James J. Davis, then a member of President Coolidge's cabinet, writes an article discussing the need of religious training as a part of the educational process. Among other things he wrote: "America has a solemn duty to her young people. If we are not to suffer the effects of a dangerous degeneration, we must look to it that the children of today become the citizens of tomorrow in whose hands the nation passed on to us by Washington can safely go on. * * * We must teach the head, the hand, the heart. * * * Morality needs a religious base. A man cannot be truly moral unless at the same time he is deeply religious."

This, then, is Senator Davis' answer to the proposition that religious influences must have part in the training of children. And the Senator continues: "Men may say what they will, but we shall never have a morality that respects the rights and integrity of others unless our morality has a religious sanction. To put morality on anything but a religious basis is to build on sand. It is religion that gives vision, strength, inspiration, and without it we are nothing." And among many other fine things the Senator says are these gripping words. "No nation ever lived and prospered without a religious faith of some sort." Of course the Senator here states an historical fact.

When Senator Davis wrote his article, he was a member of President Coolidge's cabinet. Shall we quote a few words spoken about the same time by President Coolidge himself? Here they are: "Our doctrine of equality and liberty of humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation of enlightened civilization, in government, in society and business rests on religion. Unless our people are thoroughly instructed in its great truths, they are not fitted either to understand our institutions or provide them with adequate support. * * * Laxity in the nation's religious convictions will induce forfeiture of the guarantees which have been erected for the protection of life and liberty. We cannot remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our domestic affairs and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally the fabric of our government itself, all rest on religion. Its importance cannot be stressed too often or emphasized too much."

Strong words are these and written by such an outstanding authority in the science and art of Government, they are worthy of our most careful consideration. Needless to say that similar thoughts have been expressed both in writing and in speech by many of our leaders in all walks of life, and it is of the utmost importance they all agree, that the youth of the land be trained in religion. If this shall not be done our civilization is doomed. From such a fate shall we not all work to be delivered?

To genuine Latter-day Saints the religious training of their youth has always been a problem of chief concern. The schools, academies and colleges they established and maintained before the public school system of the states where they live were adequately organized and financed, bear testimony to this fact. And many times, too, these schools were maintained at great sacrifice.

But however great the sacrifices they were made uncomplainingly. Nothing removable could be permitted to stand between a Latter-day Saint home and the education of the children of the home. And of course an essential part of this education was religious training. Certainly no church membership has ever placed a higher value on this type of training than the Latter-day Saints.

To supply this type of training the Church has long provided various agencies with the result that at the present time no other religious body of people is better supplied, perhaps, then the Latter-day Saints with facilities for religious education either for children or adults. Just to name some of the agencies is all the attention we can here give them.

First, in order of priority, comes the Relief Society, an efficient organization for women that dates back to Nauvoo times. It has a broad program of training and education well suited to the growth of women in the field of practical religion. Then there is the Sunday School, an institution wonderfully organized, that opens its doors to the entire church membership "from the cradle to the grave."

Next among the auxiliary organizations, all educational in nature—we have the church-wide Mutual Improvement and Primary organizations, both giving week-day programs in every ward in the Church, also in many branches of the missions. Each of the organizations named has its characteristic program so that one needs to belong to several of them to take advantage of all the training opportunities provided by the Church.

Space will permit only of a mention of the Priesthood, genealogical and sacrament meeting facilities for religious instructon and training. And, of course, we must not overlook the missionary organizations, both at home and abroad, when speaking or writing of means offered by the Church for religious training. The great training value of the missionary work of the Church is so well known that no defense of it is called for here.

But a few lines must be given here to a comparatively new, and therefore less well known agency in the Church; that providing week-day instruction and training in the field of religion. We refer to the seminaries—week-day schools of religion—which offer carefully prepared programs of instruction and training to the youth of the Church attending grades 7 to 12 inclusive, of the public schools. During the adolescent period the seminary is one of the very best and most effective means provided by the Church for religious training. In more than two hundred seminaries over thirty thousand high school boys and girls enrolled during the school year 1931-32. Each seminary class is, in general, in charge of a professionally trained teacher and one specially trained to teach seminary. In consequence the effectiveness of seminary work is exceptionally good.

But this article must not end without mention of the most important agency in the Church for reli-

gious training,—week-day or Sabbath,—the home. If conditions in the home were ideal and its effectiveness as a training agent were complete, then the Church could safely eliminate a number of its training agencies. But, alas! such homes are very few, and perhaps non-existent. Yet, however this may be, the home, such as it is, is still the most important means in the Church for the religious training of the young people. The success of any of the organizations is largely dependent upon the amount and kind of support given them by the homes from which their enrollment comes. The attendance at Sunday School, for example, may be regular or irregular. A student may or may not enroll in the seminary. In both cases the influence of the parents is usually the deciding factor. Further, if the teachings of the Church are observed in the home, the most influential factor in the Church is at work.

It is to the home, then, that training organizations look, it is upon the home that they must depend for sympathy and support. And the degree of success attained in their training work is a measure of the response they get from the home.

Would that all parents were willing, able and wise enough to do well their part in the religious training of their children, then the future of our country and civilization would be safe.

The Vagaries of an Autumn Day

By Lettie B. H. Rich

The sun shone bright in the morning,
Then the blue sky turned to grey,
Black clouds rolled across the sky
The lightning flashed and played,

The thunder pealed forth and rumbled,
Big raindrops began to fall
The wind roared, and scattered autumn leaves
Dancing over the old rock wall.

As the sun peeped from behind the clouds,
The rain began to cease,
The west was a blaze of color,
A rainbow appeared in the east.

All nature was resplendent with beauty,
As the sun gilded the mountain tops,
The earth had received a baptism
With glittering soft raindrops.

Mormonism in a Disturbed Civilization

By E. E. Ericksen

IN an age when progress seems to have turned upon itself, when knowledge, power, efficiency, industry, organization and invention seem to have defeated their own purpose; when the weapons of defense have become weapons of self-destruction, when the knowledge of production, of the arts and crafts, of methods of warfare, of communication, of the control of nature and of man has outrun man's knowledge of moral values and the spiritual purposes of life, there is felt a strong need for moral and social reconstruction. In other words, we need to catch up morally and spiritually with the advance of science and industry.

Not only is the business and political world disturbed but the disturbance has reached into the homes, the schools, the churches, and is shaking the very foundations of the whole moral and spiritual structure of civilization. Prevailing religious beliefs, social theories, established institutions are being re-examined and re-evaluated in the light of the present social crisis.

Presumptious as it may seem, no people in the world feel more keenly the seriousness of the present situation than do the Latter-day Saints. They have always felt a keen sense of social responsibility due to their faith that Mormonism has a message that will save humanity, socially and spiritually.

One of America's outstanding thinkers defines civilization as "* * * the effort progressively to embody in institutions, laws, customs, and ideals all human values in just proportion."[1] Assuming this to be an adequate statement of the meaning of civilization we may ask, To what extent does Mormonism conform to these standards? (1) Is it progressive? (2) Does it conserve its achievements? (3) Does it recognize in just proportion all moral human interests?

In comparison with the great world movements, Mormonism is yet young. Before its contributions can be fully evaluated it should, of course, have a history covering many centuries. It would not be for the present generation to make a final evaluation. But the practical demands of life, however, do not permit such indefinite postponment. If civilization is to endure each generation must carry its own responsibility and each must decide upon the merits of its own institutions. This generation is therefore compelled to evaluate Mormonism in terms of its contribution to civilization here and now. It must be judged on the basis of its capacity to solve current human problems.

I.

IN retrospect Mormonism has, in proportion to its numbers and its relatively short history, made remarkable achievements. Its people have surmounted obstacles of tremendous material and social significance. The secret of their success has been in their adherence to the three fundamental principles above mentioned. They have been pro-

[1] Everett, Walter Goodman: *Moral Values* (N. Y.: Henry Holt & Co., 1918)

gressive in spirit and in action. They have economized efforts by conserving all their achievements. They have neglected no fundamental human interest.

In the Ninth Article of Faith the progressive spirit of Mormonism is definitely expressed: "We believe all that God has revealed, all that He does now reveal and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Also the Thirteenth Article stresses the principle of open-mindedness, very essential to progress: "* * * if there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things."

In actual history the Latter-day Saints have carried these principles into effect. No thoughtful person can well deny the creative character of the Latter-day Saint community during the days of Joseph Smith and Brigham Young. These great spiritual leaders launched the movement, not as a church merely but as a great community building program. In fact, Mormonism is more than a church or a body of religious doctrine. It is a way of life unto salvation, in its broadest and most practical sense. Its message came to the world as a spiritual call to come out of Babylon, to cast off meaningless rituals and sectarian creeds. It came as a divine call to build a righteous community—a Zion, the Kingdom of God.

There was in this new movement no asceticism, no condemnation of things bodily, earthly or material, so characteristic of medieval Christian traditions. Mormonism embraced all normal interests, material, economic, family, recreation, citizenship, all of which were transformed into a unified spiritual order.

Mormonism does not disparage human impulses, but rather gives opportunity for their expression and development into a full and complete personality—perfect manhood and womanhood. It coordinates all individual interests into a harmonious, practical working community. The history of Mormonism gives numerous evidences of the practical application of its comprehensive program and creative spirit. Thriving communities were built in Ohio, Missouri, Illinois and in the Rocky Mountain Region. This story of cooperative community building is an eloquent expression of the vitality of the religious spirit when embodied in practical living.

Mormonism has been conservative as well as creative. It has embodied its achievements in well-established institutions. New movements have been given stability and permanence by very complete organization. Unlike other religious movements, Mormonism made its scripture as it developed. Its revelations came in response to current social needs. They were there and then written down and have become scripture for the generations that follow. Also the finer group sentiments were embodied in church hymns and thereby were guaranteed permanence. Mormonism has always recognized the fact that if civilization is to endure it must conserve what it has gained.

II.

A SATISFACTORY statement of Mormonism will require also that we observe it in cross-section, and here again its all-embracive character is observed. Every worthy human value is included within its scope. It has developed a distinctive economic and political

program, it recognizes the importance of a political program, recreational and aesthetic interests, and family life. In fact, nothing was left out of its social program which in any way enriches and promotes human life. Perhaps no other religious community has been so far-sighted in admitting into its system of spiritual values so many human interests. Even unsympathetic critics admire the Latter-day Saints for their economic achievements, civic enterprise and comprehensive recreational programs and their great educational system. It presents a program for the churches of the world whereby all human values may be vitalized and spiritualized by religion.

In its educational program Mormonism gives due emphasis to health values. The Word of Wisdom is at its very foundation. The body is the tabernacle of the spirit and must be kept clean and strong. Thus taboos are placed on liquor, tobacco and stimulants of every kind. It has advised that meats be used sparingly. We may add here that since the Word of Wisdom was given, science and the medical arts have given support to its fundamental principles. The Word of Wisdom, however, is not a system of fixed taboos. It is a program of health education and may well include many principles of health which science and medical art may develop. This may well be done without compromising the written word. A spiritual principle is dynamic and growing in character and must not be unduly restricted.

Mormonism also stresses intellectual development in its program of education. It asserts that man cannot be saved in ignorance. He is saved no faster than he gains knowledge. And stronger still is the expression "The glory of God is intelligence." Mormonism commits itself to the ideal of truth for truth's sake. In other words, knowledge is not simply instrumental to lesser values. It is a great ideal. Intelligent men are godlike.

Furthermore, Mormonism advocates moral character and religious faith as a fundamental accompaniment to all education. Every line of educational endeavor, according to this ideal, should enrich personality and promote fine religious faith. This faith, however, is not a mere system of beliefs, it is a creative, growing faith, looking for greater possibilities.

In addition to its program of education, Mormonism has given the world a distinct social philosophy. It is broad enough, we have said, to include all human relations in just proportion.

The Latter-day Saints have adopted a family life nowhere surpassed in the world. It is a program of unity and love and reaching into eternity. The binding of the hearts of the children to the father and the fathers to the children is more than a ceremony, sacred as it may be. It is the recognition that civilization cannot maintain itself unless the home is preserved. Marital infidelity, filial disloyalty are condemned in the severest terms in Latter-day Saint philosophy. The family life is essential to eternal progression, a sacred doctrine in Mormon theology.

Again the Latter-day Saints advocate an economic system in which wealth has its instrumental position in the promotion of all higher values. It condemns in no uncertain terms a life which is devoted to the accumulation of wealth and which at

the same time disregards human rights. This ideal was eloquently presented by our great pioneer, Brigham Young, when he said:

> I have looked upon the community of Latter-day Saints in vision and beheld them organized as one great family of heaven, each person performing his several duties in his line of industry, working for the good of the whole more than for individual aggrandizement; and in this I have beheld the most beautiful order that the mind of man can contemplate, and the grandest results for the upbuilding of the Kingdom of God and the spread of righteousness upon the earth.[1]

The Latter-day Saint is the only religious community that attaches religious importance to America. In the Tenth Article of Faith we read "Zion will be built upon this (the American) continent and Christ will reign personally upon the earth." According to this interpretation America is not simply a land to bless its own inhabitants. It has a mission to carry the message of freedom and liberty to the civilized world. It is the nursery for political ideals and righteous institutions, to be carried forth into the world. With respect to other nations, Mormonism has developed a sympathetic and kindly attitude. Missionaries have delivered the message to the civilized world. Latter-day Saint communities have been materially enriched by the various lines of culture which the returning missionaries and the emigrants carry with them.

Finally, the basis of the whole Mormon social system is its priesthood. Priesthood does not mean autocracy, hierarchy or exclusive rights. It is thoroughly democratic in spirit. Every man in the Church who is worthy may hold the priesthood and thereby be given opportunities and commissions for specific services. Undoubtedly this authority has sometimes been abused. There are among us, as there are in other churches, those who have stressed ecclesiastical authority to the disparagement of intelligence, service and virtue. But in spirit and purpose, the priesthood means service, opportunity, advancement.

[1] *Discourses of Brigham Young*, selected and arranged by John A. Widtsoe, p. 280.

III.

FROM a history so full of material and spiritual accomplishments and a program so comprehensive in scope one cannot help but anticipate a glorious future for Mormonism. Lest, however, we become unduly confident—confident to the extent that we share no responsibility for its future—it may be well to consider some things that even now hinder its growth.

For human beings life is a challenge. It makes no promises and provides no guarantee for continued success, either for the individual or social group. There is, of course, always the faith that God's work will not perish and that He will continue, as He has done in the past, to award intelligence, good will, faithful and earnest devotion to the cause. The dangers, of course, lie in connection with the human role. There are two such dangers confronting Mormonism, dangers, too, that confront civilization. They are connected with the two poles—progressiveness, on the one hand and conservatism on the other. In other words, we have in this community, as in every other community, those whose progressiveness passes into radicalism and those whose conservatism leads to reactionaryism. In other words, the two essential elements in civilization may become

monstrosites when over-emphasized.

With respect to the first, there are those who are convinced that they have outgrown and passed beyond their social and spiritual heritage. These people are not without ideals and worthy purposes. But they fail to appreciate their Mormon heritage to the extent that they are wiling to sever their relationship with it. To be dissatisfied with one's heritage is, of course, to be expected in any progressive community. The new generations are expected to see values not recognized by their fathers. But to find new opportunities for business, social and intellectual expression should not necessitate a complete break with the community which has made their new life possible. Such a lack of appreciation for the social and spiritual soil from which they sprang may be compared to the foal that kicks its mother after draining her dry. These men and women can ill afford to lose the sympathetic touch and inspiration which Mormonism affords. And, may I add, Mormonism cannot well afford to lose them.

At the other pole there is a group that hinders progress by their reactionary tendencies. They have stressed the conservative elements to the neglect of progressive principle. They are engaged constantly in magnifying past achievements and contemplating eternally the marvelous institutions of Mormonism. They are looking backward and if we mistake not, it will happen to them as it happened to Lot's wife—they may turn to pillars of salt.

Mormonism is in essence a growing concern. Its past and its established institutions are to be used to meet the problems of the present. The family ideals, the sanctity of the home were never intended as a mysterious unity but as a practical working social unit, a nursery of human personality. The economic institutions which so effectively developed in the past are not to be regarded as complete. The principles which they express are eternal but their methods are temporary. The United Order, for example, cannot be re-established as it was in Missouri and Utah in early Pioneer days. Industry has become too large and too complex to permit the operation of these simple, primitive methods. But the spirit and meaning of stewardship is as sound and true today as it ever was and is needed as it never was needed before.

And so we may conclude, every institution of Mormonism may be conserved as an instrument to meet the new demands of civilization. But they are to be conserved, not as rigidly established instruments but as tools, to be constantly reconstructed and shaped to meet the new demands of life. The social possibilities of Mormonism are glorious to contemplate. They present marvelous opportunities for social service in our greatly perplexed world. But they stand as possibilities merely. Their actuality will depend upon the will, intelligent and spiritual purpose of the generations as they come and go. Mormonism has enhanced modern civilization. That Mormonism will continue to create, enrich and conserve the values of civilization is the deepest faith of those who now "carry on."

A Day in Bed

By Estelle Webb Thomas

THE doctor was grave. "Yes, a complete rest is what you need, Mrs. Carson, but you absolutely must learn to relax in any case. Whenever you feel one of those nervous attacks coming on spend a day in bed!"

"But Doctor—" began Anne Carson, weakly, "Oh, I know all the reasons why you cannot possibly take a day off and spend it in bed," the doctor interrupted briskly, "Nevertheless, it is necessary unless you prefer to spend a year or so in a sanitarium."

"Why, of course, you can have a day in bed anytime!" asserted Richard, roundly, when Anne reported the result of her visit to the doctor. "What's a day in bed, now and then? If he had said a trip away from home —that would have been different, even a month's rest in bed might have been a little difficult—but a day! Why you ought to be able to spend half your time in bed and still get along all right!"

"But with two little children, Dick—"

"You make it sound like a dozen the way you say it! How can a woman spend all her time fussing over two children and a five-roomed house? It's all in your attitude anyway. So just make up your mind to go to bed tonight and not get up till day after tomorrow!"

Anne's sleep was troubled. Countless times she went mentally through the familiar morning rush with the chief wheel of the domestic machinery, herself, absent. She couldn't make the problem come out even and woke each time with a start only to go over it all again as soon as she fell into a doze. She was thankful when the hated whirr of the alarm clock jerked Richard into resentful conciousness and put an end to the seemingly endless night.

True to habit Peggy and Dicky promptly wakened too, and came pattering barefoot into their parent's room, two rosy, pajama-clad little figures vociferously demanding to be dressed. "It does seem as if you'd train those children to sleep until after my breakfast is over!" remarked Richard, crossly struggling with stubborn buttons while a strong odor of burnt cereal permeated the room.

"Where in the world are your stockings, Peggy? I should think you'd have some system about their clothes, Anne, it would save time!"

"She has a clean pair this morning, they are in—"

"Oh, here are the ones she wore yesterday. I haven't time to be poking into dresser drawers—"

"Richard, I'll get up just long enough to dress them and give them their breakfast, and then go back to bed."

Anne reached hastily for her kimono, but Richard firmly forced her back onto the pillow.

"You mustn't let every little thing affect you so! Come on, you two, and help Daddy get breakfast!"

Anne sighed. She could see that Richard regretted his pettishness and would think she had not overlooked it if she insisted on getting up. So she lay, every nerve tensed, waiting for sounds from the kitchen. They came. Crash! Bang! "Now,

Peggy, see what you've done! Ran into Daddy and made him break one of Mother's best teacups! Watch out! Oh, Dicky, you have done it! Now you naughty children can't help Daddy set the table! What will Mother say?" Loud howls of anger and remorse from Dicky.

"What is it?" Anne called anxiously, above the din.

"Not a thing! Now, don't start worrying!" Richard appeared at this instant with a heavily laden tray.

"It was dist the sugar bowl, Mummy, your blue one!" volunteered Peggy, who had followed him into the room. Anne swallowed a sigh for her treasured heirloom and left unspoken her wonder as to why he was using that never-used dish, and exclaimed with false gratitude over the unwanted and unpalatable breakfast. She was glad when the next strenuous half hour was over, and Richard, with many instructions to Peggy, as to the care of her little brother, was off. She dispatched the children into the yard to play in the sun and set her mind to the task of relaxing her taut nerves.

Richard had supplied her with writing material and she planned later in the day to catch up with her neglected correspondence, but for the present she would simply lie still and relax. Just think of something pleasant and restful, a warm, drowsy Summer day, birds singing—

"I think Dicky is lost, Mummy!" Peggy's calm seemed entirely undisturbed by her supposition.

"Lost! Wern't you taking care of him?" Anne was out of bed, slipping on her kimono and reaching frantically for her slippers.

"Oh, yes, I was taking awful good care of him." Peggy's tone was consciously virtuous. "I was building him a house and telling him a story both, and when I looked up 'cause he wasn't saying anything he wasn't there!"

"Dicky! Dicky!" Anne's voice was frantic. One of her obsessions was that her children would be lost or victims of automobile accidents. "Run and see if he is at Mrs. Larson's!" she said to Peggy, but Peggy had another idea. "Maybe he's fell in the cistern," she suggested, cheerfully, and with a fresh stab of fear Anne raced around the corner only to run smack into Dicky, stepping along softly, his kitten asleep in his arms.

"Why, Dicky, didn't you hear Mother calling?" She hung onto her temper with both hands, she must remember to keep calm.

"Oh, yes, I heard," said Dicky reasonably, "but I couldn't answer 'cause Fluff was having her nap!"

Fifteen minutes later she sank, sighing, into bed again. The fifteen minutes had been spent in getting old magazines from the attic, making paste, hunting up blunt scissors and old books which would do for scrapbooks. The telephone rang. By a supreme effort of the will she disregarded it. It rang persistently for several minutes and had barely stopped when the back door burst open without ceremony and little Annie Derwent, pale and distraught, rushed in. "Oh, Miz Carson," she gasped, "can't you come over right now? Gran's got one of her spells and you know nobody can't do nothing with her but you!" she scarcely noticed that Anne was in bed in her excitement, and sighing, Anne promised to go over as soon as she could dress. "But you'll have to stay here with the children, Annie." she added.

The session with Gran Derwent was more exhausting than usual. The old lady's "spells" were periodic

brain storms which grew worse with the passing years. Since Annie was first called in to assist the frightened little girl who stayed with her, Gran Derwent had refused to have anyone else in the house during her tantrums. Soothing the old lady and getting her to bed with a bottle of smelling salts in her hand, camphor cloths on her head and a hot water bottle at her feet took a full hour, and Gran was distinctly injured when Anne gently but firmly insisted on going home before she fell into the sleep which was always the aftermath of her hysterics.

It was time now for the children's lunch and then they must be got ready for their nap. It was well past one o'clock when Anne, really ready for her bed now, slipped off her outer clothing and crept into it.

A loud decisive knock at the front door. Anne lay still. Another knock and then the door was thrown open and Richard's oldest sister, Margaret breezed in.

"What's the matter, everybody dead?" She was taking off her hat as she spoke and now stood accusingly before Anne, efficiency in every line of her plump figure. "I tried to telephone you this morning and ask you to come out to Oakdale with us. I didn't care to go without company. John had business there and it would have been dull for me—but you didn't answer," her tone was reproachful," so I gave up the trip and as soon as I could came out to see what was the matter."

An opportunity now being vouchsafed her Anne told what was the matter. Margaret was all the energetic, efficient nurse at once. She immediately made Anne feel like a helpless paralytic. Let's see! In the first place Anne must have some lunch. In vain she protested that she had eaten with the children. Margaret bustled out into the kitchen and brisk noises began to issue therefrom. "My goodness! Anne, this kitchen is a sight!" she called after a few minutes. "I'll put on a pan of water and wash this floor after I've fixed your lunch."

"Oh, please, Marge—", Anne's tone was distressed, "It can't be so bad, it was just washed yesterday!"

"Oh, here are the children!" Margaret paid no attention to Anne's protest, "Come, kiss Aunty Margaret, Peggy, and you too, Dicky! My Goodness! Anne, they're shy! They must get that from you, I never knew a Carson to be shy!" She dispatched them to play in the yard over-ruling Anne's objections. "Nonsense, Anne! If Peggy can't keep Dicky from falling in the cistern, he ought to drown!"

"Where's the picture of Uncle Gabe and Aunt Sally?" she demanded, when a half hour later, the kitchen floor attended to, she came into Anne's room again. "I didn't see it as I came through the hall."

"Why, I put it in that closet, I think." There had been a scene with Richard when the enlarged monstrosity depicting grim Uncle Gabe and sour Aunt Sally had been removed from the most conspicuous spot in the house and now another scene seemed imminent.

"I'll take it if you don't care for it!" Margaret's tone was accusing.

"All right, I'll send it over, tomorrow!" Anne hastened to offer.

"I am not sure where I put it."

"No, I may as well hunt it out while I'm here," Margaret declared, briskly opening the closet door. "Mercy, it's so full of stuff I doubt if I can find anything!"

"Don't try, Marge," Anne pleaded,

"Richard can take it over, tomorrow. There's no special hurry is there?"

"I'll enjoy going through this closet," Margaret's voice came muffled, from behind a screen of clothing." What part of the closet do you suppose it's in? Oh, here are some shelves! What an awkward place for shelves, Annie! You ought to have Richard change them. Achew! My, this dust is awful! I always dust my closet shelves regularly every week. You can put your hands on anything you want instantly. I'm funny that way! John says I'm overly fussy, but—what's that, Anne?"

"I was just wondering if the children were all right." said Anne, faintly.

"Of course they're all right. If they weren't we'd hear something from them! You baby them too much, Anne! They'll never have any self-reliance! Now, Jack isn't so much older than Peggy and he can take perfect care of himself all day!"

She disappeared into the closet again and a moment later exclaimed, "Here it is! and came struggling out with the heavy picture clasped tightly in her arms and deposited it carefully against the wall. "My goodness, look at the dust! I doubt if I can ever get it out of all those curlicues in the frame! I'll have to use a brush. I can't see why you ever took it down. Mother was surely fond of it. It must have hung in that hall for twenty-five years!" Anne suppressed the retort that that was quite long enough in her estimation, and Margaret continued, "While I'm on the job, Anne, I'm going to thoroughly clean this closet. Now, don't say a word! You aren't strong, and goodness knows, this is a job for an Amazon! John always says I'm too fussy, but I do think closets and cupboards are an index to a house-keepers ability!"

Working as fast as she talked, she began piling things onto the floor of Anne's room. Suit-cases, shoes, hats, wraps, cartons, the pile grew to enormous proportions before Anne's embarrassed eyes. Her rating as a house-keeper seemed to be very low, indeed. Suddenly, to her immense relief, the children rushed into the room. But what a sight they were! Hair, face, hands and clothing were literally plastered with mud, while their feet, from which they had thoughtfully removed socks and slippers were feet of clay, indeed!

"Oh! Mummy, we've had a wonderly time!" They flung themselves onto the bed, dripping mud as they came. Aunt Margaret's horrified shriek was followed quickly by a peal from the door-bell. Swift as a deer, Peggy was out of the room and opening the front door before Anne could prevent her. Anne gazed wildly about. Of course, Peggy would conduct the visitor into her mother's room. It was too late to ask Margaret to prevent it. She was lost again in the depths of the closet. Wildly, Anne contemplated slipping down in bed and pulling the covers over her head, but that would not help the case of Peggy and Dicky—terrible travesties of the well-bred pair it was her delight to keep the most immaculate children in the neighborhood. Peggy was even now proudly ushering the visitor into her mother's room. A chill of horror ran down Anne's back. It was Mrs. Sewell, the beautiful wife of the new High School teacher, returning the call Anne had made a few days before.

Anne had an instant mental picture of the two scenes side by side—the cool, artistic sun parlor where

Mrs. Sewell had entertained her, the perfect chocolate and wafers she had served so graciously, the soft subdued music from the unseen radio—and this! But she forced her eyes to meet the rather bewildered ones of the caller, who was tactfully trying to avoid the debris Margaret had thrown out into the room, while she made her way toward the muddied, disarranged bed.

At the sound of Anne's greeting Margaret's towel-turbaned head popped out of the closet.

"My goodness! Visitors, Anne? Why didn't you tell me? I didn't know you were expecting anyone! How-do-you-do! You mustn't blame Anne for this muss, Mrs. ———? Sewell? The poor girl *will* get snowed under, you know! Or perhaps you don't! Some people can manage so much more easily than others—and just must be dug out by an old timer like me! Isn't that so, Anne?" Anne writhed, and Margaret rushed on, "She's not really ill today, you know, just an attack of nerves—she works too hard and nothing to show for it. Misdirected energy, I tell her—"

Mrs. Sewell's call was brief. If it occurred to Margaret that her voice had been practically the only one heard during the visit she made no sign, but attacked her housecleaning with fresh vigor after Mrs. Sewell's departure. "I think I'll just hang this spare bedding out on the line—" she was beginning when the shrill peal of the telephone cut her short. She came back from answering it with a blanched face. "Oh, Anne, the awfullest thing has happened! Jackie just fell off the roof of the porch and they fear his arm is broken! Isn't it provoking! I should have stayed at home, I suppose, but as John says, I can't refrain from shouldering other people's burdens to the detriment of my own affairs! Good-by, dear! I only wish I could have helped you longer! You must learn to control your nervousness! Things get into such a mess when you give up!"

Anne lay for a long moment after she had gone, with closed eyes. She was trying as Margaret had suggested, to "control her nervousness," also to shut out the sight of the disordered house and dirty children, who were attacking the treasure Aunt Margaret had unearthed with shrieks of joy.

Then resolutely Anne stepped out of bed and began dressing. Then making a fire in the kitchen range she proceeded to heat water, lots of it, and lay out clean little garments for the disreputable in the bedroom. She had just commenced the hopeless task of sorting and returning to their proper places the results of Margaret's excavations, m u c h against the children's will, when the telephone rang again.

It was Richard this time. His bluff voice was rather apologetic. "Honey, I hate to do this— but Frank Jarrett is in town and I could hardly avoid asking him out to dinner. Is it all right? Yes? Well, I thought that after a long, restful day in bed you shouldn't mind fixing up a meal for an old beau like Frank! Ha-ha! How's that? Nothing prepared? Oh, that doesn't matter. Just give us anything. You always have something good cooked up! I told him it would be pot-luck!"

But when, two hours later, he and the "old beau" sat down to an attractive table in an orderly and pleasant room, having been kissed good-night by a shining pair of cherubs who forthwith disappeared decorously

bedward and were seen no more, Richard looked at Anne deftly serving the guest and a shade of annoyance crossed his face.

"You don't look so rested as I expected, Anne! I don't believe you really try to relax and control your nerves! Now, shouldn't you think, Frank, that a woman should be as fresh as a daisy after a long, restful day in bed?"

Fish Lake at Night

By Ethel Bean Andrew

The pale golden moon in the sky,
Makes a path of shimmering light
As it ripples over the wavelets,
On this cool September night.

And the glittering stars in the deep, dark, blue,
Seem friendly enough to speak;
While the waves softly croon us a lullaby
As they lap the shore at our feet.

And on the hill behind us,
The cabin, painted white,
With the light from it's open windows
Gleaming far into the night.

The quaking-aspens round us
Shake their leaves as if they would cry;
While across the lake, on the farther side,
Goes a motor-boat chugging by.

Mrs. Annie D. Palmer

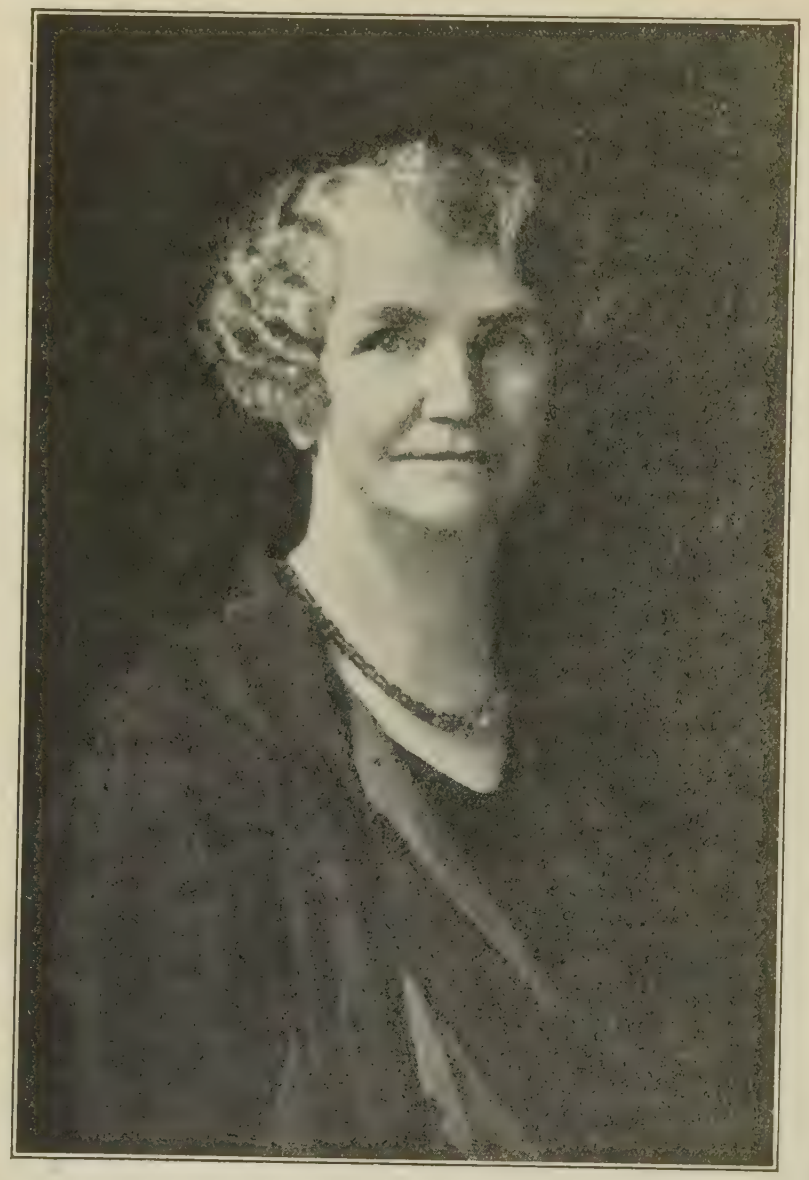
By Amy Brown Lyman

THE passing of Mrs. Annie D. Palmer, supervisor of the Relief Society Welfare Department, is a distinct loss to social work in general and to the Relief Society in particular. Relief Society presidents and stake aids throughout the organization will miss her efficient help and sound advice which she so freely gave in assisting them to solve their problems. Those whom she has helped out of trouble will also miss her for the sympathetic and intelligent guidance she tendered to them.

Mrs. Palmer was born in Fairview, Sanpete County, March 16, 1864, of sturdy, frugal, intelligent Scandinavian parents who strove diligently to develop in their children the finest traits of character and to give them opportunity for spiritual and intellectual development. They were richly rewarded with a group of able children who have been leaders in educational and Church circles in their various communities. Her husband, Mr. Andrew W. Palmer, and the following brothers and sisters survive her: J. W. Christensen, Fairview; Dr. W. O. Christensen, Wellsville; Mrs. F. O. Hales, Salt Lake; Mrs. May Hammond, Provo; and Mrs. Carl Sundwall, Fairview.

FOR fifteen years Mrs. Palmer devoted herself exclusively to social work. She began as executive secretary of the Home Service Department, Utah County Chapter, American Red Cross. She served in that capacity during the World War, organizing the work throughout the county. She was complimented frequently by the Division office upon the excellent results she attained for the organization. After this work was over, she organized, under the direction of President Joseph B. Keeler of Utah Stake and Mrs. Inez Knight Allen, president of the Relief Society of this stake, in which organization Mrs. Palmer was first counselor, the Community Welfare Department of Provo, which coordinated all the family welfare work of the whole community and became a successful charity organization society. She left this work to become a member of the staff of the Welfare Department at Relief Society headquarters in Salt Lake City, where she served, with slight interruption, up to the time of her death, first as a case worker and later as supervisor.

At the time of the Castle Gate mine disaster, in 1924, when it was decided to employ a social worker to help with the distribution of the relief funds raised throughout the State, and with the supervision and rehabilitation of the broken and desolate homes bereft of fathers and breadwinners, Mrs. Palmer was selected for this work. She was a full time worker in the beginning while family plans were being made and budgets decided upon, and later when there was only follow-up work to do, she gave part-time. It has been most interesting to observe her at work with theses families of various nationalities giving the type of service and supervision necessary in each case, and withal, holding the respect and confidence of them all.



ANNIE D. PALMER

They put their entire trust in her and regarded her as a wise adviser and real benefactor.

HAVING formerly been a teacher by profession, Mrs. Palmer has been a most able instructor in the social service institutes which have been featured throughout the Relief Society for the last fifteen years. She has assisted in this work in Utah, Idaho, California, and Arizona. She has attended a number of the sessions of the National Conference of Social Work and at the conference held in Memphis, Tennessee, in 1931, in the Children's Division, she had the opportunity of making a detailed report for the State of Utah of the educational work fostered by the Relief Society upon the subject, "State Assistance and Leadership in Developing Rural Case Work." As the Relief Society is the only agency in Utah carrying forward such work, the opportunity came for the Relief Society to represent the State, with Mrs. Palmer as speaker. The report was much appreciated and the Relief Society was highly commended for its pioneer effort in this direction.

One of the distinctions she won in social work was full membership in the American Association of Social Workers, and she was an interesting and stimulating member of the Salt Lake Chapter.

MRS. PALMER had a broad conception and understanding of human welfare. She knew social work in the large. She did not confine her interest to case work with individual families, but was a consistent and effective worker for mass betterment and social reform. By laboring with individuals in all sorts of difficulties she was brought face to face with the fact that much of the trouble affecting human beings is due to circumstances over which they have no control. A part of her effort, therefore, was used in preventive work and social reform.

MRS. PALMER excelled also as a teacher and writer. Being left a widow when little more than a girl, she prepared herself for the teaching profession and was one of the most able teachers the State has produced. As a writer of short stories, poems and plays, she was well and favorably known. For two consecutive years she won first prize in the Eliza R. Snow Relief Society Poem Contest,—in 1925 for her poem, "O White-Winged Gull," and in 1926 for "Where Hollyhocks Grew." She also won the first prize twice in the "Christmas News" story contest, with human interest stories based upon actual experience. She contributed articles also, from time to time, to the other Church magazines.

Her plays, four in number, have been along welfare lines. "The House of Hope" was used at the Relief Society April conference in 1932, and "The Recompense" will be used throughout the Relief Society in the fall and winter stake conventions of this year. The latter very subtly portrays the carelessness and lack of feeling and responsibility which are sometimes manifested toward the aged by their children and other relatives. This play was the last of her writings and was finished only a few days before her final illness. Her last work in life was correcting the proof of this little play.

MRS. PALMER was a gifted woman with many assets—a

most versatile woman. But she was so modest and unassuming that people generally hardly realized it. She had a fine intellect—a mentality far above the average. She could think straight. Her mind was not cluttered up with disconnected odds and ends. She towered above her associates intellectually as she did physically. She had an ever ready sense of humor and a playfulness which relieved tension and stimulated social intercourse. Her character was above reproach. She was known for her rugged honesty, straight-forwardness and dependability. She was often blunt and frank in her speech, and never failed to give an honest opinion when it was asked for, regardless of results. She used no subterfuge and was never guilty of pretense or flattery of any sort. She had a heart as tender as a child's, but her sympathy did not get the better of her judgment, and in her ministrations she was thus often misunderstood by sentimental givers.

Annie D. Palmer was a real Christian and true Latter-day Saint. There was a spiritual touch in all her work. As a social worker and teacher she felt that each individual is a child of God and is entitled not only to His protection and care but also to the consideration of his fellow beings, and to an opportunity to make the most of his life. She was what might be called an orthodox Latter-day Saint, conforming strictly at all times to the standards and teachings of the gospel. In her young womanhood she performed a mission in far-off Samoa, and all through the years of her life she gave freely to her beloved Church of her time, effort and talent, and she was most generous in her financial contributions. Being practical by nature and concrete by example, she carried out in actual practice her ideals, and she literally lived up to the command, "All things whatsoever ye would that men should do to you, do ye even so to them."

The folowing letters from the Central Council of Salt Lake Social Agencies to the Welfare Department, and from the Salt Lake Chapter of the American Association of Social Workers to the family, indicate the esteem in which she was held in social welfare circles:

"On behalf of the social service workers in the thirty-two public and private welfare organizations belonging to the Central Council of Social Agencies we express our profound sorrow at the passing of our beloved co-worker, Annie D. Palmer. Her integrity, her quiet tolerant manner, her mature judgment, her steadfastness in upholding the standards of her profession, have endeared her to the hearts of all those engaged with her in organizing the spirit of human helpfulness and administering to the wants of those in need.

"While we realize that her loss will be most sorely felt by her family and by the Relief Society organization to which she gave her devoted and untiring efforts, we also know that in her service to the Relief Society she has made a valuable and lasting contribution to social work in the community as a whole. When decisions are to be made in our committees and council the strength of her judgment will be keenly missed and we shall feel in full the seriousness of our loss.

"Central Council of Social Agencies (Signed) Kate Williams, Chairman, Hugo B. Anderson, Secretary-treasurer."

"The Salt Lake Chapter of the American Association of Social Workers extends to you in your hour of bereavement sincerest sympathy.

"Mrs. Palmer was an honored and devoted member of our organization and stood for the highest ideals in our profession. In her was well developed every Christian virtue. Without ostentation, she went about literally feeding the hungry, clothing the naked, and doing good to the unfortunate. It hardly seems possible for one clothed in mortality to follow more accurately and faithfully the example and teachings of the great Master than did she. Her life and example are a heritage of richest quality which she leaves to her loved ones.

"In social service circles she will be greatly missed and when the final history is written of the development of scientific social work in Utah her name will surely have a prominent place.

"To her loved ones and all who are dear to her we extend our deepest sympathy.

"Sincerely,
Salt Lake Chapter,
American Association of Social Workers,
(Signed) Ada Taylor Graham,
Secretary."

Thy Years Shall Have no End

By Anne Pike Greenwood

"Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands.

"They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed:

"But thou art the same, and thy years shall have no end."—Psalm 102:25-27.

Offspring of God! Child of the Unknown Life:
Part of the Plan made Flesh to hold the Light;
Wave of that vast, unfathomable Sea
Touching the shores of Here with Mystery;
The Dust of Earth flies up to blind thy Sight:
Rejoice! Thou canst not with the Finite blend—
Thou art of God—thy years shall have no end!

Why grievest thou for Time we count in hours?
Why build a blazing Pyre to every Year?
Why dig a grave for that which never was,
And count as finished where is never pause?
Thou art not Fellow to so base a Fear
That thou for aye on this small space depend!
Thou art of God—thy Years shall have no End!

Earth shall decay and drift among the Stars;
Heaven shall pass, and Greater Realms shall be;
All shall be changed by that Unchanging Cause,
And nothing Be as anything that Was;
Yet shalt thou live—for thee Eternity—
Thou to the edict of no year must bend—
Thou art of God! thy years shall have no End!

Sir Walter Scott

By Nellie Schofield Thornton

SEPTEMBER 21st marks the hundredth anniversary of the death of Sir Walter Scott, the man who first made the world aware that Scotland existed. Before his time, Scotland was a small, remote country somewhere to the north of England; after his novels and poems were given to the world, Scotland became known to two hemispheres as the land of romance and of heroism. It is fitting that honor be given to Scott by his own countrymen, and by English speaking people the world over. In America perhaps, little is being done in a public way, but wherever Scottish societies exist, or wherever Scott's admirers gather in studious groups, some tribute will be paid to his genius and character.

In Edinburgh, a city which he was pleased to call "mine own romantic town," a committee has been formed to arrange for the due celebration of the Scott centenary.

The committee has planned a thoughtful and inspiring program, including:

(1) A service in St. Giles' Cathedral on September 21, the day of the centenary.

(2) A ceremony in Dryburgh Abbey, where Scott was buried on September 23.

(3) A masque of scenes from the Waverley Novels, in Usher Hall, from June 20 to June 25, inclusive.

(4) An exhibition of portraits and manuscripts in the National Gallery from July 1 to September 30.

(5) A pageant by the school children in the Waverley Market from September 21 to 24, inclusive.

(6) The publication of a commemorative volume, edited by Prof. H. J. C. Greierson.

(7) The foundation of a lectureship on Scottish literature, in the Edinburgh University.

Just a hundred years ago, Sir Walter was rounding out a busy life, respected, admired and famous for his writings. Since that time his popularity has suffered an eclipse; his books are no longer among the "best sellers." But "Ivanhoe" and "Kenilworth" are still required reading in high schools, and "The Lady of The Lake" and "Marmion" are studied as classics in English courses. It has become the fashion to depreciate Scott, and to emphasize his limitations. This reaction began with Carlyle who charges Scott with being a mere entertainer, and Taine, who says he is the stage director of a masquerade. The chorus of criticism has grown until today the most common complaint against him is that we have advanced beyond his kind of verisimilitude, and know better how novels should be constructed; in short, that he is old-fashioned. I suppose we must admit the charge; but there are really many lovely things that are old-fashioned, mothers, for instance, and love and romance.

This centennial year will serve to re-awaken interest in Scott and his work. Already two new studies of his life have been published and a study of his contribution to the English language has been suggested. Undoubtedly there will be many new books as an outgrowth of the celebration in Scotland. The lecture-

ship on Scottish literature in Edinburgh University should be productive of much interesting material.

But, old-fashioned or not, Sir Walter has lived a hundred years—no mean tribute in these days of myriad books. Recently the London Observer, a newspaper with wide circulation, put forth a competitive question. It asked its readers to send in answers to this query: "Which of the immortals would you choose for half an hour's walk?" After careful tabulation of results, these six headed the list of favorites, in the order named: Shakespeare, Dr. Johnson, Charles Lamb, Socrates, Sir Walter Scott, and Julius Caesar. To be one of six, with the whole world to choose from, is a distinct honor.

Scott has been called the Great Magician, because of what he has done for his native land. He had many talents, and all of them were used for the benefit of his country. He taught the world that Scotland's history was full of heroism and romance. It is impossible to overestimate our indebtedness to him, for in traveling or in reading, we enjoy with ease what cost him years of labor to accomplish. Tourists in Scotland do not need guide-books so much as a fresh acquaintance with Scott's poems and novels. The characters and events of his stories have almost crowded out and supplanted the actual events of history. There are dozens of beautiful mountain lakes that delight whoever discovers them but which remain unknown to the world. Tiny Lake Katherine, or Loch Katrine, is visited by thousands because Scott made it the background for his Lady of The Lake. He gave the name to its smooth white beach; it is still the "Silver Strand" where Fitz-James blew his bugle to call his scattered followers, and where he met Ellen, the Lady of the Lake. It is like traveling backward in Time to see a boat glide out from the oak trees on the shore, and to have a Scotch boatman volunteer to row you to Ellen's Isle, and there tell you of characters and places as if he were recounting history. One critic has said that Scott "has given to Scotland a citizenship of literature-scenery, monuments, cottages, characters of every age and condition" which crowd forward as we mention their names. Perhaps there is "no country which has had its past and its present, its Highlands and its Lowlands, its peasants and its citizens, its heroes and its martyrs, the very stuff of its people and the genius of its soil recorded with the power and vitality, the humor and humanity with which they are recorded by Sir Walter Scott." It was by arousing enthusiasm for everything in Scotland that Scott increased patriotism among his own countrymen and claimed the interest of other countries. When Queen Victoria came to the throne as a young woman, she was a lover of the Waverley Novels. Through them she learned to love Scotland; the older she grew the more she loved her northern subjects, and her Stuart ancestry. Her reaction to his work is similiar to the effect produced on thousands of other readers.

In America, when pioneers were struggling to make new homes in a wilderness of hard work and danger, Scott was the favorite author. From our pioneer ancestry, we have learned to love his romances of court and castle. We are familiar with his works and so will enjoy again the story of his life.

Sir Walter Scott came from a family who loved riding, sporting,

and fighting, a family that stood midway between the poverty of the peasants and the wealthy ease of the aristocracy. They belonged to what is known as the Border race.

Sir Walter's father was a barrister, or as we should say a lawyer. His business sometimes suffered financially, because he advised his clients, first of all to be honest in their lawsuits. The mother was the daughter of a physician and had been better educated than most Scotch women of her day. She was a good story-teller and made the heroes of the past seem as real as living friends to her children.

Sir Walter was the tenth of twelve children, the first six of whom died in infancy. His mother could not nurse him, and his first nurse had consumption, a fact which she concealed from his parents. When he was eighteen months old, he contracted a fever which cost him the full use of his right leg. This lameness and consequent ill-health led Dr. Rutherford, his mother's father to prescribe outdoor life for the child. Accordingly he lived with his grandparents at Sandy-Knowe until he was eight years old. Grandmother Scott's memory went back to the days of Border raids. What a treasure house of stories she must have been. Grandfather Scott, a hardy farmer and sheep-owner, insisted on vigorous exercise for the boy, thus helping him to become healthy and high spirited.

When he entered school at the age of eight, his tastes were established and his mind well-filled with stories of real happenings in his own country. He was not a diligent student in required subjects though no labor was too great for him in collecting Border legends. He tells us in his autobiography that he had bound up several volumes before he was ten.

Scott attended school for about seven years and then entered his father's office to study law. His attitude at this time may be known from his own expression of "entering upon the dry and barren wilderness of forms and conveyances." He soon became known among his associates for his marvelous memory, his industry in purposes he loved, his delight in adventure and athletics, and his skill as a peace-maker. His desk instead of being covered with legal papers was filled with old chronicles and tales of adventure. Family and friends regarded him as a very brilliant young man who wasted his time rummaging old libraries and collecting useless old records instead of attending to his profession. Yet he did apply himself diligently to the study of law in spite of his lack of interest, and was admitted to the bar when he was twenty-one.

Then followed several lean years when his income was less than $800 a year, yet he was the life of a circle of brilliant young men who gathered about him to hear his latest story, told as only he could tell it. Through the assistance of friends he received an appointment as sheriff of a small county, a position carrying a salary of $1500 a year and requiring but little of his time. A few years later he was appointed clerk of a court in Edinburgh. These two positions relieved him of financial anxiety and enabled him to establish a home in the country. Best of all he was now able to give more attention to the work he loved. Speaking of himself and the legal profession, Scott says, "There was no great love between us at the beginning and it pleased Heaven to decrease it on further acquaintance."

When Scott was twenty-six, he became engaged to Miss Carpenter, the daughter of a French royalist. She had come, after her father's death, to England, and was making a summer tour when Scott met her. They were married at Christmas time and first set up their home in Edinburgh. Their married life seems full of tenderness and loyalty though perhaps Lady Scott did not have the depth of character necessary for the full appreciation of her husband's genius. They had four children, two sons and two daughters who lived to maturity. Perhaps Scott himself best summarizes this phase of his life. In a letter to a friend he says; "Mrs. Scott's match and mine was of our own making and proceeded from the most sincere affection on both sides, which has rather increased than diminished during 12 years marriage. But it is something short of love in all its forms, which I suspect people feel only once in their lives; folks who have been nearly drowned rarely venture a second time out of their depth."

Scott's literary work began with the translation of popular German ballads and this led him naturally into the romantic legends of his own land. In 1802-03 he published three volumes of "The Minstrelsy of the Scottish Border," the material of which he had been collecting for years. Whenever he found ballads or legends incomplete he patched them with his own words and invented new ones to suit the scene or the character. To piece out the third volume he began to write "The Lay of the Last Minstrel," which soon grew too long to be included and was published separately. Its immediate success, followed by the enthusiasm which greeted "Marmion" and the "Lady of the Lake," gave Scott the resolution to abandon the law, in which he had won only scant success, and devote himself wholly to literature, though he still believed that writing "should be a staff, not a crutch."

With the publication of these poems, Scott entered into partnership with James Ballantyne, a former school mate. It seemed a most reasonable thing to do; by being a silent partner in a printing business, and by using his inexhaustible store of romantic material, he hoped to make more money than the ordinary author. It is quite possible that he might have succeeded had that been the end of his ventures, but very soon he joined the firm of John Ballantyne and Co., publishers and book sellers. All three men were of a speculative turn of mind, and began publishing all sorts of books in which they were interested but for which the public cared but little. When bankruptcy threatened, Scott discovered a new source of wealth. While hunting out some fishing tackle, one day, he came across an unfinished story that he had written nine years before. He read it with interest, finished it within three weeks, and published it anonymously under the title, "Waverley." The success of this first novel, and the wealth that came from its great sales stabilized the printing and publishing business for a time. Six more novels appeared within the next four years and were sold as fast as they could be printed. In Great Britian, Europe, and America these were the books of the hour.

With this crisis over, Scott again began spending money before it was earned. He indulged himself in realizing his favorite dream of buying land and establishing a perma-

ABBOTSFORD

nent home befitting a Scotch laird. This farm, at first consisting of probably a hundred acres, grew to include nearly a thousand. The place, situated on the banks of the Tweed, was overgrown and neglected, but Scott could see the possibility of making it a beautiful estate.

Scott named it Abbotsford because it was near a ford used by the abbots from Melrose Abbey. The estate was in the heart of a country filled with historic associations which Scott has preserved for us and enriched by adding more from his own life.

Abbotsford became his delight. He spent his life and his wealth enlarging and beautifying his home. The cottage became a mansion and the mansion grew to a castle. He planted a young forest of trees, 'he made landscape gardens,' he used every natural advantage of river and hillside, and like the characters in his novels, took delight in his beautiful theatrical setting. He kept numerous horses and dogs for his own pleasure and that of his friends. He was surrounded by devoted servants and loved and honored by the peasants as though he were lord of a feudal castle. His wide circle of friends was welcomed for weeks at a time to all his big heart and home could offer. "In 1820 he was made a baronet and the title, Sir Walter, came nearer to turning his honest head than had all his literary success."

For twenty years, he wrote steadily producing on an average two novels a year, besides writing "Tales of A Grandfather," a treatise on witchcraft, the biographies of Dryden and of Swift, the life of Napoleon in nine volumes, and numerous articles for current magazines. Such an amount of literary work would have been impossible had Scott been unprepared for it, but all his life he had been interested in gathering legends, history, ballads and traditions and now his marvelous memory served him better than an encyclopedia.

With the year 1826 came the financial crash, and the Ballantyne business failed. Though Scott was a silent partner he assumed the debt

as a personal one and at the age of fifty-five with his youthful vigor gone and his best work done, he set himself the task of paying back half a million dollars. He refused to take advantage of the bankruptcy laws, but with pride and courage seldom equalled, bought out new editions of previous novels and wrote new ones. At the end of five years he had paid nearly half of the debt, but his health was rapidly failing. The British government, mindful of his great contributions to the nation placed a naval vessel at his disposal, with the hope that rest and change would restore him. He enjoyed Italy but was most happy to get back to Abbotsford, where he died at the age of 61. In contemplating his death, he had written in his diary, "I care not, if I leave my name unstained and my family settled." That wish was gratified but the debt was still unpaid. However soon after his death, with life insurance policies, and the sale of copyrights, the debt was fully paid and the home at Abbotsford left clear.

And now a hundred years have passed. Fashions in poetry and novels have changed but Scott has outlived the best sellers.

To-day we remember his heroic work to clear himself of debt. We can look with unprejudiced eyes at the result of his work. According to Dr. Long, whose judgment of English Literature is usually accepted, Scott accomplished four noteworthy things. (1) He created the historical novel, and novelists of England and other countries acknowledge their indebtedness to him. (2) His novels deal with big movements and public interests rather than with private affairs. Historical parties such as Crusaders, Cavaliers, Roundheads, Papists, Jews, Gypsies and Rebels crowd through his pages enlisting the sympathy or scorn of his readers. In the scope of his stories covering over six centuries of time, Scott outranks other English novelists. (3) He was the first to make the scene an essential part of the story. He loved the scenes he portrayed and made them as accurate as if he were writing a guide-book. "No imagination can long retain its freshness," he said to a friend, "without a constant and minute study of nature." So, if a hero gallops twenty miles in a certain time we may be sure that Scott first galloped that distance himself. His backgrounds seem made for the action, as though one could hardly exist without the others.

"Scott's chief claim to greatness lies in the fact that he was the first novelist to re-create the past." Carlyle admits that he taught historians "that bygone ages were actually filled with living men and women." Not only the past but all Scotland is presented to us with the vividness of real life. Just as the clinging ivy covers with new beauty the ruins of once loved churches and castles, so Scott by the magic touch of his genius, clothes with mellowness and beauty the historical romances of six centuries. He loved the ivy and wove it into most of his novels to cover with its glossy green mantle the castles, manor-houses, lowlier habitations, and even the "Harp of The North." The ivy should be his symbol and emblem.

If Scott interpreted so truly the people of his own country, he must interpret also some of the fundamental characteristics of humanity, making his work universal. He lays emphasis upon the common element-

al qualities of human nature rather than upon eccentricities. "His ideals are lofty and pure; his heroes brave and strong, not exempt from human infirmities but devoted to noble ends. His heroines whom he frankly asks you to admire are womenly and true. No woman of gentle birth, with one exception, marries beneath her; the line between gentle folk and the rest of creation is kindly, quietly, but firmly drawn." That was part of his philosophy.

Through the changes of three generations he has proclaimed that "loyalty, chivalry, obedience, love not silver, are the glory of a man or a nation." In this centennial year he will be quoted in every phase of Nature and in every condition of human life as friends remember or discover the charms of his loved Scotland.

LOCH KATRINE

Help Me to Serve

By Mary H. Mitton

Help me to serve thee, Lord, I pray
Help me to walk the narrow way,
While in this world of sin and strife
Help me to gain eternal life.

Help me to see the sun's bright ray
Dispelling clouds from out my way;
Help me to see the blooming flowers,
Casting away the thorns and briers.

Help me to see the good in man
Giving service where'er I can;
If I should ever go astray
Lead me back O Lord I pray.

Help me to serve with all my power
Gaining thy blessings every hour;
Help me to serve in thy great plan
Bringing happiness unto man.

Help me sustain a lib'ral heart
That I may ever do my part
To cheer the sad and feed the poor
And comfort all who leave my door.

Help me the good in life to see
While loving all humanity,
That through thy power I may find gra
And in thy kingdom find a place.

Happenings

By Annie Wells Cannon

VACATIONS end. Blessed is work. "By the sweat of thy brow" means not punishment but salvation. Work brings surcease of unrest, content to the mind, and is the panacea for sorrow.

THE Pioneer Mother Monument," unveiled last July in Springville is a fitting tribute to the courageous women who helped to conquer these desert lands.

The idea was conceived and carried on to its ultimate completeness by the Springville Camps of the Daughters of Utah Pioneers.

The mother of Cyrus E. Dallin, the sculptor, was the model for this beautiful monument.

MRS. LIBBIE RICH PRATT who died recently was one of Utah's choicest daughters. She was a charter member of the Daughters of Utah Pioneers and gave valuable service in collecting relics and historical data.

MADAM CURIE is the only person to have received more than one of the Nobel prizes, having won the coveted prize in both chemistry and physics.

MRS. APPHIA HACK and several other women from the University of Cincinnati are a part of the American expedition allied with the German archaeologists to excavate the Aegean Area for the buried treasures of Troy.

MISS ADELAIDE AMES, scientist of Harvard College, was drowned while vacationing in New Hampshire.

MILDRED DIDRIKSON, a Texas girl, won the world record as a javelin thrower the opening day of the Olympic games this year. She also made a new world record in the running hurdle race for women.

DONNA VICTORIA KENT, director of prisons in Spain has a policy of "softness" and gentleness; she endeavors to keep the prisoners busy at work and play, confining them only at night to their cells. The rigid punishment during the monarchy is now gone.

ITALIAN women are now initiated into the Fascist group. Mussolini places them almost on a par with the men.

MARGUERITE NICHOLS of Boston opened an Anglo-American tea room in Berlin, which became a popular gathering place for students and scholars where, over the American pie, international problems are now as freely discussed as at the Lausanne or Geneva conferences. Incidentally Miss Nichols' experiment is becoming quite profitable.

LADY ELEANOR SMITH'S novel "Ballerina" shows a vivid study of the terpsichorean art as her last novel "Red Wagon" did of gypsy life.

THE Countess De Martel, French novelist, died this summer. She was a grandniece of the famous Mirabeau.

JENNIE BROUGHTEN BROWN has written an historical book about old Fort Hall which ought to interest the Westerner.

GOETA LJUNGBERG, a new Swedish nightingale, makes her appearance at the Metropolitan Opera this fall. She fills the place of Jeritza, the song bird of Vienna, and is said to be a second Jenny Lind.

Seasonable Recipes

By Lucy Rose Middleton

"Cookery means the knowledge of Medea and of Circe and of Helen and of the Queen of Sheba. It means the knowledge of all herbs and fruits and balms and spices, and all that is healing and sweet in the fields, and groves and savory in meats. It means carefulness and inventiveness and willingness and readiness of appliances. It means the economy of your grandmothers and the science of the modern chemist; it means much testing and no wasting, it means English thoroughness and French art and Arabian hospitality; and, in fine, it means that you are to be a perfectly and always, ladies—loaf givers."—Ruskin.

With the change of seasons comes a change of menus. The season for fresh fruits and vegetables is over and we have in their places dried and canned products. It is probably a bit more difficult to make our menus as colorful and attractive as it was during the spring and summer when a wealth of fresh foods could grace our tables daily. Since food is judged first by appearance, all our meals should be planned with a thought of how they will look when placed on the table.

Suggestions for an October Dinner

Menu

Baked Ham with Sweet Potatoes and Apples.
Buttered String Beans.
Baking Powder Biscuits.
Lettuce Salad.
Apricot Fluff.
Ice Box Butter Cookies.

This oven dinner will serve six. It can be prepared in 40 minutes. All measurements are level.

Baked Ham with Sweet Potatoes and Apples

Wipe and trim a slice of ham ½ inch thick. Stick about eight whole cloves in it, then place in a baking dish. Par-boil the sweet potatoes about fifteen minutes, peel, then slice in rather thick slices the long way of the potato. Wash, quarter and core the apples. Place them and the sweet potatoes around the ham and cover with one cup of maple syrup. If the baking dish is very large, more syrup may be required. Bake in a medium oven (350 degrees F.) until tender. Baste often.

Baking Powder Biscuits

2 cups flour.
4 teaspoons baking powder.
1 teaspoon salt.
2 tablespoons shortening.
¾ to 1 cup milk or half milk and half water.

Sift the dry ingredients twice. Work the shortening with the tips of the fingers or a pastry mixer. Add liquid gradually, mixing with knife to a soft dough. It is impossible to state the exact amount of liquid owing to the differences of flour. Toss on floured board, pat and roll out lightly one-half inch thick. Shape with biscuit cutter. Place on buttered cookie sheet. Glaze the top with milk. Bake 12-15 minutes in a hot oven (450 degrees F.).

Apricot Fluff

2 cups dried apricots.
½ cup powdered sugar.
½ cup cream, whipped.
1 cup coconut.

Wash the apricots and let them soak in warm water for several hours. Cook, then force through a sieve. Add sugar; fold in cream

and ½ cup of coconut. Chill. Sprinkle with ½ cup of coconut.

The mixture may be put in sherbet glasses to chill.

Ice Box Butter Cookies

1 cup butter.
2/3 cup sugar.
2 eggs (whole) or 3 yolks.
1 teaspoon vanilla.
2½ cups flour.

Cream butter, add sugar. Beat eggs thoroughly and add. Stir in flour and flavoring. Shape in two rolls then wrap in wax paper to chill. When thoroughly chilled slice in ¼ inch slices. Bake in hot oven at 375 degrees.

French Dressing

6 tablespoons salad oil.
2 tablespoons lemon juice.
½ teaspoon sugar.
½ teaspoon salt.
½ teaspoon paprika.
Mix together and shake well.

Core the lettuce and let the cold water run through it for a few minutes. Shake water out then wrap in wax paper and put in ice box until crisp. The French dressing should not be poured over the shredded lettuce until just before it is to be served.

String Beans

Remove the beans from the can and boil in water with a thin slice of onion for ten minutes. Strain and let dry for a few minutes, then add a lump of butter, salt and pepper.

Autumn

By Elsie E. Barrett

The Autumn is present
With colors and tints
On all trees and bushes
It makes it's imprints.

Gay time of the harvest
Of fruits and all grains,
While ev'ry thing living
Is chanting glad strains.

The green of the summer
Has turned red and gold;
All nature is singing
"My beauties behold."

Notes to the Field

What Are You Going To Do?

THE time for the opening of our season's work is drawing near. We hope our officers and members are looking forward with happy anticipation to the joys and benefits it will bring. When Relief Society gets hold of one she can never lose her interest in the great organization. We are especially anxious that those who have not been brought in and who are thus missing the wonderful opportunities of membership may be visited, told of our course of study, and be led to attend. It is regrettable that in nearly every ward there are many women who are missing the educational advantages of the Relief Society organization, and are not getting the joy that active membership brings. Officers should survey their field and study how to get in those who are not affiliated, especially the young women who need what the association can give.

Reference Reading

BECAUSE we do not wish our organizations to be financially burdened in the purchase of books, the General Board has planned that the literary course can be given from the material in the Magazine and in the text, "The Delight of Great Books" by Erskine. However, we are sure that most of our class leaders will desire to carefully read in their entirety the books written about. Many have asked for reference reading. Complying with their request, we print herewith a bibliography of books which we are sure our women will enjoy reading. We suggest that our literary class leaders find out how many of these books are in the homes of the members or in the school libraries, or public libraries where there are such, and make use of these copies, so that there will not be a tax on individuals or organizations that cannot at this time afford to purchase the books.

Bibliography for Literature Course, "The Delight of Great Books"

The Delight of Great Books ....Erskine
The Bible
Companionable Books...Van Dyke
Modern English Books of Power .... Fitch
Le Morte D'Arthur.....Malory
The Idylls of the King...Tennyson
Faust .....Goethe
Goethe .....Ludwig
The Ordeal of Richard Feverel.. ....Meredith
Romeo and Juliet .....Shakespeare
Mothers and Children ....Canfield
Moby Dick .....Melville
Herman Melville .....Mumford
Tom Sawyer .....Twain
Huckleberry Finn .....Twain
The Celtic Twilight .....Yeats
Riders of the Sea .....Synge
Plays for the Irish Theatre ....Lady Gregory
Collected Poems .....Dunsany

Theological Lessons

THE Theological Lessons for the present and succeeding two years will deal with the *Doctrine and Covenants*. The chief object is to become familiar with the message and purport of this typically Latter-day Saint scripture. The lessons are prepared in topical form, with appropriate subdivisions, well suited

to class discussion. Suggestive questions for study and review are presented at the close of each lesson. Numerous references, principally to the *Doctrine and Covenants,* are given within the body of the work, all of which should be carefully read by the student.

We believe that the *Doctrine and Covenants* can be most advantageously studied by means of the method adopted in this course, since its construction is such that it cannot be easily approached either serially or chronologically. In some lessons, for example, major matters, such as "Vicarious Work for the Dead," form the entire subject of discussion, whereas in other cases various miscellaneous matters are considered. The intention is to cover as far as possible all of the characteristic features. Teachers should encourage their class members to read the entire book.

Titles and preview of Social Service Lessons were published in the May number, 1932, page 310.

THEOLOGY LESSONS FOR 1932-33

1. Nature and Origin of the Revelations.
2. History of the Doctrine and Covenants.
3. Significance and Purport.
4. Vicarious Work for the Dead.
5. Authority to Act in the Name of God.
6. Origin and Translation of the Book of Mormon.
7. Church Organization and Government.
8. Miscellaneous Truths.
9. Miscellaneous Truths.

Indian Summer

By Helen Kimball Orgill

Earth's at her loveliest,
Fold upon fold,
Distances gleaming
Purple and gold

Asters are paling,
Fields rapture know,
Smoke wraiths are drifting
Maples aglow.

Ah, would I linger
By purpling vine
There in the meadow
Blueberries shine.

Hillsides are changing
Weaving bright dreams.
Vision ethereal
Opalescently gleams.

Deep in the tenderness
That slowly turns
Green into golden
Heart fires that burn.

Dear is the knowing
All things, though wild
Join one glad chorus
By love beguiled.

Joyous fulfillment
Crown all the days,
Indian Summer—
Parting of ways!

Notes from the Field

Northwestern States Mission:

ON February 23, 1932, at Portland, Oregon, a program was carried out in commemoration of the two-hundredth anniversary of the birth of George Washington. Last year five trees were planted on the church grounds by the Portland, Eugene and Salem, Oregon, and Kelso, Washington, Relief Societies, and a special feature of the Washington Bi-centennial program was the dedicating of these trees. The following trees were planted—two blue cypress, one Norway Maple, one dogwood, and one cut-leaf birch. The program carried out was as follows: "Life of George Washington," Mrs. Clarice G. Sloan; vocal solo, Mrs. Gladys T. Thatcher; "Essay on Washington," Mrs. Emma Mattice; vocal solo, "Trees," Mrs. Gladys T. Thatcher. After the last named number all assembled around the trees where a short talk on Washington Bi-centennial tree planting of the Relief Societies was given by Pearl C. Sloan, president of the Northwestern States Mission Relief Societies. The trees were dedicated by Mrs. Julia W. Eccles, president of the Portland Relief Society. Closing remarks, President William R. Sloan, of the Northwestern States Mission. Song, "America." Benediction, Mrs. May Sorenson. The day was one long to be remembered by members of the Relief Society, and the trees dedicated to the memory of the Father of our Country will long stand as symbols to the generations following us, that the mothers of the Church stand for the highest ideals and patriotism.

Simms Branch, Montana:

TWO of the visiting teachers reported 100% visits during the year 1931. As they had no means of transportation, they were obliged to walk eight miles each month. This made a total of ninety-six miles these sisters walked while making their monthly visits to members in this rural district. As a token of appreciation, the Relief Society members presented each of these sisters with the book "A Life Sketch of Brigham Young." Their motto for the year 1932 is "100% visits," and they hope to be able to maintain the standard that was set in 1931. They receive a warm welcome and report that they are thankful for the opportunity they have, and for the blessings they receive by faithfully performing their duty.

Palmyra Stake:

WE have received the following word from Palmyra Stake: "The Palmyra Stake Board wishes to report a social held June 3, 1932, at Spanish Fork. All stake and ward Relief Society officers were invited, and approximately two hundred and fifty women attended. At this social the two stories winning prizes in our short story contest, were read. Contests were held in each ward and the best ones from each ward entered the stake contest. A total of fifty-one stories was completed and read in the wards.

"Three years ago, in order to improve the efficiency of the visiting teachers in our stake, a pennant was presented to the ward having the highest record of homes entered and lessons given. This year the Leland

Ward won it for the third consecutive year. This ward's three-year record is as follows: 1929-1930—98%; 1930-1931—95%; 1931-1932 100%. This ward has fifty-five homes which are scattered along country lanes. Some teachers have to travel more than a mile from one end of their district to the other. The teachers willingly pledge themselves to make two visits when necessary, and then, if the home was not entered, and they could not revisit, they reported to the one of the presidency having the district in charge, and the presidency made the visit. We think this ward has made a record to be proud of."

SISTERS OF THE ENMORE BRANCH RELIEF SOCIETY

Australian Mission:

FROM far away Australia comes this beautiful picture of the cast of a Book of Mormon pageant, dedicated to Mrs. Hazel B. Tingey, president of the Relief Society in Australia. This was presented in the form of a testimonial of regard to Sister Tingey upon her return to the Australian mission. It was composed and directed by Sister Elsie F. Parton, and the presentation was handled by members of the branch organization. It was a very lovely affair, and gave added interest to the study of the Book of Mormon, and made these sisters feel that they were an integral part of the great Relief Society movement of the Church.

South African Mission:

IN a report from the South African Mission we read: "The first Convention of the Woman's Relief Society of the South African Mission terminated on Saturday, December 12, 1931. A great spirit prevailed during the nineteen sessions of the week, in which representatives from all the seven districts eagerly sought to better the

REPRESENTATIVES OF THE RELIEF SOCIETY CONVENTION OF THE SOUTH AFRICAN MISSION

fundamental workings of this great organization of the mission.

"Mrs. Geneve J. Dalton, president of the Relief Societies of the Church, in South Africa, presided. Her splendid counsel, coupled with her love and devotion lent strength to every detail. The sisters who were duly appointed Representatives, were untiring in the fulfilment of their duties, and in no instance was there a murmur or word spoken by any of them that could not be taken as a forward urge to the success of the Convention, and the numerous things discussed and decided upon.

"The sisters commenced activities at 7:30 every morning, and concluded at ten o'clock at night. Each day was interspersed with recesses for light refreshments, lunch, and a tennis tournament.

"Resolutions were made, conclusions reached, and instructions received with a spirit of unity. No majority controlled any vote. Unless a unanimous decision was reached, the matter before the Convention was tabled, or parts stricken, or added, to conform to the full desire of the Representatives. A vote of love was always made.

"The influence of women has been sweet throughout the history of the Church, and shows how great has been their mission in the building up of the Kingdom of God upon earth. Aiding in the correcting of morals and strengthening of virtues and rebuking when necessary, ministering to the social and material needs of the body of the people, the mothers of Zion will ever be honored for their efforts.

"The organization of the Relief Society was another means for them to do their good work. They were taught to govern themselves under the direction of the Priesthood. They were able to do work men are not fitted to do. The Priesthood and Relief Society work hand in hand. They can be likened to husband and

wife in the marriage covenant for time and eternity. We can see the wisdom of God in the organizing of these bodies of workers in cooperation in His Kingdom. The accomplishments of the Relief Society include the obtaining of much knowledge—not only in motherhood, homemaking, health, literature, theology, and economics, but in industries, all better equipping woman for her place in the new world of freedom.

"Looking over the last century we can see the progress women have made in their new sphere and the good that has been accomplished. Woman has from time immemorial fought for social reform such as abolition of slavery, moderation and abstinence from alcoholic beverages. She has been particularly vigilant in the character field, which was recognized by the Prophet Joseph Smith as pre-eminently woman's. She has likewise been very active in caring for the down-trodden, and for the younger generation, always striving for the perfect home, and for the perfect character in the youth of Zion, so that the world might well look upon these things as the foundation of society. Education has been the means for women to grow and develop to unthought of heights. Her freedom granted through the will of God, she fulfils her life here upon the earth."

West Jordan Stake:

A VERY interesting report of activities of the West Jordan Stake is submitted: "The Herriman Relief Society presented the three-act drama 'Saint Peter and the Relief Society,' at Riverton, November 18, 1931. This is a story depicting the earnest Relief Society worker and her reward hereafter, and the opposite in the indifferent one who offers excuses for not working. Her punishment is in keeping with her neglect. The musical selections and readings presented with the drama are as follows: 'Let Us All Press On,' 'Not Half Has Ever Been Told,' 'The Holy City,' 'Have I Done any Good in the World Today?' 'The Pledge.' Readings: 'St. Peter Stood Guard,' 'Unawares,' 'The Lord had a Job for Me.'

Part II. A two-scene playlet 'Her Career,' written and directed by Mae B. Glazier, stake board member, and presented by the Riverton 2nd Ward. This is a beautiful Irish story pointing out the thought that after all motherhood and homemaking is the crowning career. A prologue to the presentation was 'An Irish Lullaby,' sung by La Vaughn Glazier and pantomined by Baby June Glazier and her doll.

"Under the direction of members of the stake board, the three-act drama 'Rebecca's Triumph,' was presented by members of the West and South Jordan Relief Societies, in West Jordan, December 18, 1931. The play is in keeping with the standards our work demands. Violin selections were given by Richard Gardner and Harold Rindlesback; Readings by Pleasance Furse. Vocal Solos by Leo Palmer and duets by two Palmer children. The programs were voted a success.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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Vol. XIX SEPTEMBER, 1932 No. 9

EDITORIAL

Cultivate the Power to Enjoy Beauty

MANY have good organs of vision and of hearing, and yet are blind to the beauties and are deaf to the harmonies about them. Several years ago I was in Garfield County when a man at the place where I was staying, said, "I understand you are going to visit Bryce Canyon on your way home. I used to herd cows over that country; people talk so much about the marvelous beauty of the place, but I never saw anything wonderful there. Sometime I am going back; I wonder if I can see it." He had eyes, yet he saw not. An artist had painted a beautiful picture, and the colors on the canvas were gorgeous. One looking at it said, "I never saw those colors in that place you have painted." And the artist said, "Don't you wish you could?"

"The enjoyment of beauty is worth cultivating. It makes a difference. To look at the face of nature with keener attentiveness, and so with increasing appreciation, is to have within our reach a kind of unbought satisfaction which is beyond all value of money or of merchandise." Open your mind and look, listen, and watch for something that will give enjoyment. Look at the trees, the green fields, the light on the mountain, sunrise and sunset, moonlight. Continue to look until their message of beauty has found lodgment in your soul.

Stevenson said:

"If I have faltered more or less
In my great task of happiness,
If I have moved among my race
And shown no glorious morning face,
If beams from happy human eyes
Have moved me not; if morning skies
Books and my food and summer rain
Knocked on my sullen heart in vain,

Lord, thy most pointed pleasure take
And stab my spirit wide awake."

Walter Russell Bowie says:

"Enjoying our world does not depend only upon the alertness of our senses. It depends also upon the capacity of our minds to offer such congenial harborage that the new sensation, when it comes, will come to stay. This means that we can enjoy things more, the more we know about them. Simply to be able to call the elements of beauty by their right names helps us to relive them. Intellectually to grasp an object of enjoyment is to possess it more securely. We take more pleasure in the stars if we know their names. We listen better to birds if we can distinguish them. We hear a symphony with deeper absorption if we know something of its harmonies. Moreover, a widening knowledge not only may accentuate an impression we already have, but may make us sensitive to other impressions which else would never have registered at all."

The real value of life must come out of its qualities. During the World War a lady kept part of her ground for flowers. One day a general of the army was received at her home. She apologized because she had not given the flower space to potatoes, carrots and cabbage, as was the custom everywhere in those days. He replied, "Oh no, you must not apologize. This is the time when we need beauty more than we need anything else."

The soul hungers for lovely things. Florence Nightingale, when desperately ill with fever in Crimea, said she was wooed back to convalescence by the sight of a rose. "Something deep within the spirit goes unsatisfied unless it can go from time to time and bathe itself in that atmosphere which breathes from lovely things."

Life always needs beauty. It is all about us if we will open our eyes to see it and our ears to appreciate it.

Dr. George H. Brimhall

DR. GEORGE H. BRIMHALL, the father of our board member, Jennie Brimhall Knight, beloved teacher, lecturer, writer, passed from the earth life on July 29. He has played an important part in Church progress, laboring with untiring zeal and with staunch faith for the work he so dearly loved. While school activities engaged the greater portion of his time and energy, he took a prominent part in the activities of the Young Men's Mutual Improvement Association, serving on the General Board for many, many years. At the time of his death he was President Emeritus of the Brigham Young University, and professor of religious education in that institution. He was well known as an ardent supporter of suffrage, prohibition, civic betterment, and public welfare. For a score of years, ever since the organization of the Timpanogos Boy Scout Council, he served as chairman of the Court of Honor. The national organization conferred a silver badge on him for his unexcelled service.

We loved Dr. Brimhall for his wonderful personality. He was ag-

gressive, progressive, forward looking. The cause was the big thing in his mind, and he was ever ready to humbly efface himself, putting his whole energy to forward any movement that he was working for.

He was:

"One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right was worsted, wrong would triumph.
Held, we fall to rise, are baffled to fight better,
Sleep to wake."

He could say much in a short time, and say it so effectively that his messages stayed with his hearers. His devotion to his calling and his allegiance to the authorities of the Church were dynamic, and many young people followed in his footsteps, fired by his enthusiasm and dauntless faith. His loyalty to the Brigham Young University brought friends to its support in times of need and led it through many narrow places to stand entrenched and bulwarked, ready for other struggles.

His lessons, articles and talks inspired to higher thinking and nobler action. Many a man today looks back on his boyhood days and remembers that Dr. Brimhall came to him at the crossroads and stimulated him to choose the better things that cannot be taken away. He has wrought well; he has furthered his Father's work. Blessed be his memory. May peace come to his family. May his children and grandchildren prove worthy of their noble sire.

Annie D. Palmer

THE General Board feels keenly the loss of Annie D. Palmer, supervisor of the Family Welfare Department of the L. D. S. Relief Society. Sister Palmer was a woman of outstanding ability, a clear thinker, a fine teacher, a versatile writer. She was dependable, honest, sympathetic, and her gift of vision enabled her to see through problems to a satisfactory solution. While her abilities called her into public life, she was a fine homemaker, a good cook, a charming hostess. Her keen sense of humor delighted all who came in contact with her. She was useful wherever she lived, whether in the mission field or at home. She loved to serve and was ever ready to use her talents for others. Our sympathy goes out to those who will so keenly miss her.

Lesson Department

(First Week in November)

Theology and Testimony

DOCTRINE AND COVENANTS

HISTORY OF THE DOCTRINE AND COVENANTS

1. The revelations contained in the book of Doctrine and Covenants were received during the years 1823-1847. There are 136 in all, including a declaration and belief regarding governments and laws (Section 134), also an account of the martyrdom of Joseph and Hyrum Smith (Section 135). The first revelation (Section 2) contains the words of the angel Moroni spoken to Joseph Smith on the night of September 21, 1823. The last revelation (Section 136) was given through Brigham Young at Winter Quarters, January 14, 1847, and comprises a plan of organization for migration to the West, also admonitions to righteous living. Roughly one-sixth of the revelations were received before the Church was organized, one-half during the next three years, and the others following.

2. *Compilation of the Revelations.* As early as July, 1830, shortly after the revelation contained in Section 26 had been given, when the Church was only three months old, the Prophet began to arrange the revelations thus far received apparently for publication. Here are his words: "I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. Whilst thus employed in the work appointed me by my Heavenly Father, I received," etc. (*History of the Church,* Vol. 1, p. 104)

3. *Joseph's Implicit Confidence in the Revelations.* Joseph Smith evidently never entertained doubt concerning the divinity of the revelations he had obtained for the guidance of the Church. On one occasion, for example, he received a letter from Oliver Cowdery stating that he had discovered an error in one of the commandments, also calling upon him "in the name of God to erase those words, that no priestcraft be amongst us." Joseph's attitude is well explained in the following: "I immediately wrote to him a reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from, a revelation or commandment from Almighty God. A few days afterwards I visited him and Mr. Whitmer's family, when I found the family in general of his opinion concerning the words above quoted [Section 20, latter part of verse 37], and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length became convinced that the sentence was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing not only the Whitmer family, but also Oliver Cowdery to acknowledge that they had been in error, and that the sentence in dispute was in accordance with the rest of the commandment. And thus was this error rooted out, which having its rise in

presumption and rash judgment was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that He might teach us of His ways, that we might walk in His paths, and live by every word that proceedeth forth from His mouth." (*History of the Church,* Vol. 1, p. 105).

4. *Special Conference at Hiram, Ohio.* Slightly more than a year after the Prophet began arranging the revelations, a special conference was called at Hiram, Ohio, November 1, 1831, for the purpose of considering the matter of their publication. (*History of the Church,* Vol. 1, pp. 221-222). At this time the revelation contained in Section 1, designated by the Lord as the "preface unto the book of my commandments," was received, also Section 133, called the "appendix." As a result of the deliberation of the conference it was decided to publish ten thousand copies of the Book of Commandments; that if possible Joseph Smith should have the revelations arranged by the fifteenth of November (1831); that Oliver Cowdery and John Whitmer should carry the revelations to Missouri for printing, and that Joseph Smith, Martin Harris, Oliver Cowdery, and John Whitmer be appointed as stewards over the revelations. If the income was more than was needed for their necessities, the surplus was to be consecrated unto the inhabitants of Zion ("D. and C." 70.) At this conference many of the leaders bore testimony of the divinity of the revelations and shortly thereafter Joseph Smith dedicated them to the service of God. (*History of the Church,* Vol. 1, p. 234).

5. Concerning the subsequent preparation of the revelations and their value to mankind, Joseph Smith said: "My time was occupied closely in reviewing the commandments and sitting in conference, for nearly two weeks; for from the first to the twelfth of November we held four special conferences. In the last which was held at Brother Johnson's at Hiram, after deliberate consideration, in consequence of the book of revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God—therefore the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world which result from the Book of Mormon and the revelations, which the Lord has seen fit in His infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated." (*History of the Church,* Vol. 1, pp. 235-236.)

6. *The Council at Independence, Missouri.*

On the first of May, 1832, at a general council of the Church held at Independence, Missouri, "It was ordered that three thousand copies of the Book of Commandments be printed in the first edition; that Willian W. Phelps, Oliver Cowdery, and John Whitmer be appointed to review and prepare such revelations for the press as shall be deemed proper for publication, and print them as soon as possible at Independ-

ence, Missouri." (*History of the Church,* Vol. 1, p. 270). The book was to be published by W. W. Phelps and Company.

7. It appears that the work of setting up and printing the Book of Commandments must have proceeded rather slowly, for more than a year after the council was held Joseph wrote to W. W. Phelps under date of June 25, 1833, as follows: "First, as respects getting the Book of Commandments bound, we think it not necessary. They will be sold well without binding, and there is no bookbinder to be had that we know of, nor are there materials to be had for binding, without keeping the books too long from circulation." (*History of the Church,* Vol. 1, p. 362).

8. In another letter dated July 2, 1833, Joseph requested that a box of the Book of Commandments be sent to Newel K. Whitney and Company of Kirtland, Ohio, which seemingly indicates that the books were practically ready for distribution. (*History of the Church,* Vol. 2, p. 369).

9. *Destruction of the Printing Establishment.* The books however were never permitted to appear, for on the night of July 20, 1833, a mob of three to five hundred Missouri ruffians destroyed the printing establishment together with its contents, save only a few copies of some of the forms of the unfinished book. (*History of the Church,* Vol. 1, pp. 390, 411, 412).

10. *High Council Meeting at Kirtland, Ohio.* Notwithstanding this calamity, the courageous Saints soon established another printng house, this time at Kirtland, Ohio, and at a High Council meeting held September 24, 1834, decided again to publish the revelations. To oversee this work a committee was appointed consisting of the following: Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams. (*History of the Church,* Vol. 2, p. 165). Later this committee was assisted by W. W. Phelps. (p. 227).

11. *Publication of the Book.* Nearly one year later, August 17, 1835, this committee reported the completion of its labors to a General Assembly of the Church at Kirtland, Ohio. The book here appeared for the first time under the name *Doctrine and Covenants.* The importance of the occasion warrants a careful consideration of the proceedings. The purpose of the conference is well set out in the following excerpt of the minutes. (*See History of the Church,* Vol. 2, pp. 243-246).

12. *Presentation for Action by the Church.* "A general assembly of the Church of Latter-day Saints was held at Kirtland on the 17th day of August, 1835, to take into consideration the labors of a committee appointed by a general assembly of the Church on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ for the government of the Church. The names of the committee were: Joseph Smith, Jun., Sidney Rigdon, Oliver Cowdery and Frederick G. Williams, who having finished said book according to the instructions given them, deem it necessary to call a general assembly of the Church to see whether the book be approved or not by the authorities of the Church; that it may, if approved, become a law and a rule of faith and practice to the Church."

13. Presidents Joseph Smith and Frederick G. Williams were absent

at the time, visiting the Saints in Michigan. After the members of the Priesthood were arranged in their various groups, "President Cowdery arose and introduced the 'Book of Doctrine and Covenants of the Church of the Latter-day Saints' in behalf of the committee. He was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book."

14. *Acceptance by the Church.* Following this, a considerable number of the presiding brethren bore testimony to the truth of the revelations, and each quorum or distinctive body of the Priesthood, by separate vote, accepted the revelations in the book of *Doctrine and Covenants.* Similiar action was taken by the entire assembly.

15. *Testimony of the Twelve Apostles.* William W. Phelps read the written testimony of the Twelve, as follows:

TESTIMONY OF THE TWELVE APOSTLES TO THE TRUTH OF THE BOOK OF DOCTRINE AND COVENANTS

"The testimony of the Witnesses to the Book of the Lord's Commandments, which commandments He gave to His Church through Joseph Smith, Jun., who was appointed, by the voice of the Church, for this purpose.

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these Commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son Jesus Christ, that we are permitted to have this privilege of bearng this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby."

Thomas B. Marsh
David W. Patten
Brigham Young
Heber C. Kimball
Orson Hyde
William E. M'Lellin
Parley P. Pratt
Luke S. Johnson
William Smith
Orson Pratt
John F. Boynton
Lyman E. Johnson

16. *Title Page to the First Edition.* Following is the title page of the first edition of the Doctrine and Covenants:

DOCTRINE AND COVENANTS

of

THE CHURCH OF LATTER-DAY SAINTS:

Carefully Selected
From the Revelations of God,
and compiled by
Joseph Smith, Junior,
Oliver Cowdery,
Sidney Rigdon,
Frederick G. Williams,
(Presiding Elders of said Church)
Proprietors

Kirtland, Ohio,
Printed by F. G. Williams & Co.,
For the Proprietors.
1835.

(See *History of the Church,* Vol. 2, p. 250).

17. *Later Editions, and Translations.* Several later editions have been published both in the United

States and abroad. The book was first issued, as divided into chapters and verses by Orson Pratt, in 1876. It appeared in 1879 with foot-notes, and in double-column pages, with revised foot-note references and index, in 1921. It has been translated into several foreign languages, including the Welsh, Danish, German, Swedish, Dutch, Maori, French.

18. The following appears on the Introductory page of the current edition: "Certain lessons, entitled 'Lessons on Faith,' which were bound with the Doctrine and Covenants in some of its former issues, are not included in this edition. These lessons were prepared for use in the School of the Elders, conducted in Kirtland, Ohio, during the winter of 1834-1835; but they were never presented to nor accepted by the Church as being other than theological lectures or lessons."

Teachers' Topic

BEATITUDES

Aim: To enable us to more fully appreciate the Beatitudes and to apply their beautiful truths to our daily lives.

"Blessed are they that mourn, for they shall be comforted."—Matthew 5:4.

"Mourning is a quality of genuine repentance for the wrongs we have done, and failure to do the good we might have done, a heart-felt sorrow for our lack of understanding and generosity."

The sorrows which God permits, if received with humility, refine and ennoble the character and elevate it into closer union with Him. "Come unto me, all ye that are heavy laden, and I will give you rest." Those people shall be made happy who are burdened, and are having a hard time, for they shall learn the real comfort of the Gospel. Those who have been called upon to mourn, are usually the ones who later are most keenly aware of their blessings. Mourning which follows poverty of spirit, gives tenderness of conscience, sorrow for wrong doing, and a dispositon to sympathize in the troubles of others. Those who mourn for the sorrows or sins of others, and who pray earnestly for them, are comforted with the feeling of peace and hope, just as truly as when they are repentant for their own short-comings.

Sorrow has a chastening effect, and gives a better and broader understanding and sympathy for others who mourn. What a feeling of peace and assurance comes with this promise of comfort! This means relief, consolation or strengthing aid. Faith in this promise should dispel harassing fears—Psalms 34:4. Luke 7:50. "Be not afraid, only believe." Mark 5:36. "Our success is measured by the supremacy of faith over fear. Faith is the panacea for fear. If a man has faith, and he is doing his best, he feels that whatever comes, is for the purpose of developing him and making him stronger. The greatest joy comes from overcoming difficulties." It is the divine plan for developing human character. To illustrate, consider the experiences

of the Prophet Joseph Smith. Of course all these promises are dependent upon our faithfulness.

"God requires of those who would serve Him, all diligence and willingness to profit by every resource they can command." Because, "Faith without works is dead," appropriate activity and service must follow faithfulness. Our Church furnishes ample opportunity for the working out of this great pedagogical truth, which the Master so beautifully exemplified during His ministry.

"Act, act in the living present,
Heart within, and God o'head."

References:

Psalms 23:4; Isaiah 66:13; II Corinthians 1:4; Revelations 21:4; Book of Mormon, Moroni 7:26; Doctrine and Covenants, Section 20:29.

Literature

(3rd Week in November)

The Delight of Great Books

Malory's "Le Morte D'Arthur

Man likes his stories to be frankly a yarn.—Erskine.

"Le Morte D'Arthur" is one of those priceless volumes in which, through the genius of one man, the best stories which have delighted the world for hundreds of years are gathered up and made available for posterity.

This great treasure-house of the stories of King Arthur is to the English race what the stories of Ulysses and Æneas were to the Greeks and Latins, a great national inheritance. The high nobility, dauntless courage, and gentle humility of Arthur and his knights have had a great effect in molding the character of the English speaking peoples.

The Arthurian Legends

One of the most fascinating stories of all literature is the record of the growth of King Arthur in universality. All that history can tell us of this great literary character is that in the fifth century he was the chieftain of a Celtic Kingdom in Cornwall. To the primitive Celts, a wild freedom loving people with a system of tribal government, a religion, and an underlying ideal of the sacredness of family life, Arthur was an unifying influence bringing peace out of chaos and goodwill out of savage tribal rivalry. Tradition has preserved this influence. The stories grew into a great legendary cycle breathing a personality rather than deeds. From Cornwall the story of Arthur crossed Wales, and thence to Brittany being retold in camp, court, and cloister. That Arthur existed has been questioned by European continental critics, but the fact remains that by the twelfth century the name of Arthur had come to stand for an ideal of royalty, knightliness, and virtue alike in England, France and Germany.

During the earlier Middle Ages the pursuit of literature was confined to bards and minstrels who wandered through the length and breadth of the land. In this atmosphere of music and chivalry the old hero tales grew into romances and grouped themselves around great romantic figures. In France the romances of Merlin, Tristan and

Iseult, and Lancelot were added to the Arthurian tales. In England the cycle gradually took on a religious tone by the addition of the Grail legends, the various romances which formed later the groundwork of the great music dramas of Wagner. This romantic material was recorded first in England by Geoffrey of Monmouth, the famous historian of the twelfth century. Later a poet priest, Layamon, incorporated into his poem "Brut" this shadowy romantic material, creating a hero for all time—Arthur, the ideal of English chivalry. It remained for Sir Thomas Malory to gather all the scattered material of the medieval romances in both French and English connected with Arthur, and weave it into a single narrative, a gorgeous tapestry unfolding the whole realm of Arthurian legend and story in rich and fascinating colors.

Sir Thomas Malory

Sir Thomas Malory's "Le Morte D'Arthur" is one of the golden literary products of the fifteenth century. Of the author of "Le Morte D'Arthur" little is known. The ancestors of Malory had been lords of Draughton in Northamptonshire as early as 1267. His father, John Malory, was knight of the Shire of Warwick in the Parliament of 1413. The birth and circumstances of Sir Thomas Malory appear, so far as we can discover them, to fit well with his authorship of this work. He belonged to that class to whom the Arthurian stories directly appealed; he was a gentleman of an ancient house and a soldier. It is not to be doubted, then, that Sir Thomas received a gentleman's education. That he should learn to read and write French, as well as speak it, was a matter of course. He lived in the Middle Ages and breathed their very spirit into his great book of romances which was issued from the printing press of William Caxton in 1485 with the following illuminating preface by the editor: "To the intent that noble men may see and learn the noble acts of chivalry, the old and gentle and virtuous deeds that some knights used in those days by which they came to honor and how they that were vicious were punished and oft put to shame and rebuke."

"Le Morte D'Arthur" has held a remarkable place among the notable books of the past four hundred years. In this beautiful prose classic the author did not invent new tales; he translated old tales with a sense of beauty, blending chivalry with Christianity, and clothing worldly adventure with spiritual inspiration. In the "Le Morte D'Arthur" poets, painters, and composers have found many of their noblest themes —Spencer, Tennyson, Morris, Rosetti, Watts, Burne-Jones, Wagner. In the field of English art the highroads lead to Camelot. No other work in any literature has called into being such a library of poetry. If Malory had not brought together the Arthurian tales, English literature might have been deprived of two of its great masterpieces: Edmund Spencer's "Faerie Queen," Alfred Tennyson's "The Idylls of the King." Yet "Le Morte D'Arthur" is far more than a great source book, it is in itself a great story, and holds its high place in literature by its own literary merits. Malory's style has the simplicity of genius; it is always perfectly natural. There are modern readers who prefer this simple natural style, because it is a transparent medium through which

we see the writer's thoughts. In this great prose classic the author made a great contribution to literature by opening up new paths, by showing men to whom the gift of song was denied the pattern of a rich and beautiful prose.

Le Morte D'Arthur—Synopsis

1. How Arthur Became King:

Long years ago a mighty prince, Uther-pendragon ruled over Britain. The king loved Igrayne, the winsome wife of Gorlois, the warrior lord of Tyntagil. From grief and disappointment Uther fell sick.

A famous magician, Merlin, hearing of the king's grief came and offered his aid. "Only promise to give me, at his birth, the son that shall be born to thee, and thou shalt have thy heart's desire," requested Merlin. The king agreed. Uther and Gorlois meet in battle, Gorlois is killed, and Uther takes the fair Igrayne for his wife. When the prince is born, the king commanded that he should be christened, Arthur, and then delivered to Merlin.

After the death of Uther grave disputes arose in Britain. The nobles, not knowing of Arthur, each struggled to become king by making war on his neighbors. The land went to wrack and ruin under the warring lords. Merlin had taken the child Arthur to protect him from just this chaos. The child had been taken to Sir Ector to bring up with his son Kay. After many years of strife Merlin counselled the Archbishop of Canterbury to call the warring lords together in the great cathedral at London; "for to see a great marvel by which it shall be made clear to all men who is the lawful king of Britain."

The barons and knights came as the Archbishop called, to keep the feast of Christmas. When they had prayed to heaven to send peace to the realm, they witnessed a strange scene. In the open space before them stood a great stone into which a sword was thrust. The words on the stone were, "Whoso can draw forth this sword is rightful King of Britian born." Each noble clamored to be allowed to try to remove the sword. The archbishop sent messengers through all the land announcing that the great challenge should be met at Easter time when each knight could adventure.

Among those who rode to London were Sir Ector, his son, Sir Kay, and the young Arthur. When they were riding to the jousts, Sir Kay discovered that he had forgotten his sword. Arthur, fearing lest his brother should lose his chance of gaining glory in the tournament, offered to return for the sword. Passing the cathedral, he saw the sword in the stone. He seized the hilt and instantly it yielded. Not knowing of the marvel or of its significance, he hurried after Sir Kay and handed him the sword. Sir Ector recognized the sword and paid homage to Arthur, his king.

When the archbishop was notified, he called the knights together and bade Arthur thrust back the sword and draw it forth again. The knights murmured because they had been deprived of their attempts. So at the word of the archbishop again the sword was replaced. Each man tried in turn to draw the sword forth, and failed. Then, again, Arthur drew forth the sword. Immediately arose the cry, Arthur is King!

2. The Round Table:

The first task of King Arthur was to subdue the rebel lords who re-

fused to acknowledge their king. Eleven great nobles united under Lot of Orkney, the husband of Bellicent, daughter of Gorlois. Upon Merlin's advice Arthur sought aid from Bans and Bars, two kings of Gaul. In a great battle the rebels were defeated.

Arthur now set to work to restore order throughout Britain. He governed by kindness, removing the oppressor and protecting the weak and defenseless. The peasant now plowed his fields in safety, and peace reigned.

Among the chieftains Arthur had helped to free his domain from rebels was Leodegrance of Camilard. Leodegrance had a fair daughter, Guenevere; and when Arthur saw her "he gave her all his love." So the king sent his knights to Leodegrance to ask him for his daughter. With great pomp the princess was conducted to Canterbury and wedded to Arthur.

On the day of his marriage Arthur founded the Order of the Round Table. The table had been made for King Uther. After the king's death, Leodegrance had possessed it. Now it was returned to its rightful owner, Arthur. One hundred and fifty knights might sit around it. At the great feast of Pentecost, Arthur ordained 128 knights, each promising in his vows of knighthood: to obey the king; to show mercy to all who asked it; to defend the weak; and ask for no worldly gain; to fight in no wrongful cause.

The fame of this symbol of Christian ideals, the Round Table, will endure for all time.

3. The Sword Excalibur:

Merlin, the magician, was ever Arthur's servant. He brought him to his rights of king of Britain, and some say that Camelot, the castle stronghold with its splendid halls where Arthur would gather with his knights was Merlin's gift.

As the king and Merlin rode together one day the king said, "I have no sword." Meriln answered, "Near by is a sword that shall be yours." As they came to a lake fair and broad, King Arthur saw in the midst of the lake an arm clothed in white samite that held a fair sword in the hand. A damsel, the Lady of the Lake, came forward and saluted Arthur. "Damsel," said the king, "I have no sword. I would that sword, the arm holdeth, were mine." The Lady of the Lake answered, "Sir King, that sword shall be yours, if ye will give me a gift when I ask it." The king assented and went out in a barge to get the sword and scabbard. The king liked the sword passing well, but Merlin told him to guard well the scabbard "for while ye have the scabbard upon you ye shall lose no blood."

And Arthur kept the sword Excalibur with him all his days. "My time hieth fast," said King Arthur to Sir Bedivere after his last great battle, "therefore take thou Excalibur, my good sword, I charge thee, throw my sword into the lake, then return and tell me what thou saw." Sir Bedivere goes to do the king's bidding, but lured by its beauty hides the sword and returns. A second time Arthur sends Bedivere to return the sword to the lake, again Bedivere yields to its beauty, hides it, and returns. Again Arthur sends Bedivere with the sword, threatening to slay him if he fails. As Bedivere throws the sword there came an arm clothed in mystic samite and took the sword.

Arthur now requests Sir Bedivere to bear him to the margin of the lake. At the shore is a barge in which sit three black-robed queens. With lamentation they take Arthur tenderly on their laps. And so the king passes to the vale of Avilion where the wounded are healed and the old made young.

4. The Quest of the Holy Grail:

It was the custom of King Arthur to ordain new knights each Feast of Pentecost. As yet no knight had claimed the seat named by Merlin the Siege Perilous. During the great feast a nun came to Arthur's court requesting that Sir Launcelot accompany her to a nunnery in the forest. There twelve nuns with a beautiful youth met them. "Sir," said the nuns, "we have brought up this child in our midst, now he has grown to manhood, we pray you make him a knight. Launcelot knighted Galahad and returned to Camelot.

During the Feast of Pentecost, while the knights were seated about the Round Table an aged man clad in white, entered the hall, followed by a young knight in red armor. Bowing low to the king the old man said. "Sir, I bring you a young knight of the house and lineage of Joseph of Arimathea and through him shall great glory be won." When the young knight had saluted the king, the old man led him to the Siege Perilous. The knight knew that this was he that should achieve the Holy Grail.

After four days Sir Galahad in his quest reached an abbey where he received a beautiful shield "whiter than snow save for a blood-red cross." Traveling on guided in his quest he came to the castle of King Pelles. As all were seated "the hall was filled with a great light and the holy vessel appeared covered in white samite." To the surprised knights came a voice saying, "You, my chosen knights, have seen the holy vessel dimly. Continue your journey to the city of Sarras and there the perfect vision shall be yours."

In the city of Sarras had dwelt Joseph of Arimathea teaching the true faith carrying with him always the Holy Grail, the dish from which Jesus had eaten the Last Supper. Thus Sir Galahad with two other knights came to Sarras in far Babylon. As the knights were praying in the ancient chapel of Sarras, in vision they saw Joseph of Arimathea who spoke saying, "I am come to show you the perfect vision of the Holy Grail." Then appeared uncovered in a great radiance the Holy Grail. The two knights, Sir Bars and Sir Percivale, recovered from the vision. "Then they went to Sir Galahad where he still knelt in prayer, and behold he was dead; for it had been with him as he had prayed; in the moment when he had seen the vision, his soul had gone back to God.—So Sir Galahad was buried in that far city.—Sir Percivale put off his arms, and taking the habit of a monk lived a holy life.—Great was the rejoicing of Arthur and his knights when Sir Bars returned.—The king caused the wisest men of the land to write in the great books this Quest of the Holy Grail that the fame of it should endure unto all time."—Malory.

Suggestions for Study:

A. Materials

1. The Delight of Great Books ..... Erskine
2. Le Morte D'Arthur..Malory ..... Malory

3. Mabinogen .....Guest
4. The Idylls of the King .... Tennyson
5. King Arthur Stories....Pyle
6. Launcelot (Poem)..Robison

B. Projects
1. The Holy Grail Legend
2. The Story of Lohengrin .... Wagner
3. The Lady of Shallot .... Tennyson
4. The Vision of Sir Launfal.. ..... Selection
5. Famous Paintings, e. g., Sir Galahad, The Holy Grail.
6. Musical selections from Lohgengrin.

C. Method

It matters little whether "Le Morte D'Arthur," "The Idylls of the King," or the simple "King Arthur Stories" be used. By using musical selections from "Lohengrin and readings from "The Vision of Sir Launfal" or "The Lady of Shallot" for the preliminary program, a delightful setting for the lesson can be obtained.

Social Service

(Fourth Week in November)

CONDUCT CONTROL PROBLEMS RELATED TO CHILD HEALTH AND PROTECTION

LESSON II. COOPERATIVE ACTION IN THE INTEREST OF CHILDREN IN AMERICA.

This is essentially an appreciation lesson. Teachers should strive to have the class members feel the importance of custom in civilization both in stabilizing life and oftentimes slowing up needed changes. To change the folkways cooperation is necessary.

The procedure should be essentially a socialized discussion group, reading and talking together. The instructor should be able to clarify and illustrate by studying the supplementary material the meaning of "mores."

Class members should make the suggested list of customs in child care and should be willing to analyze carefully the method by means of which these customs were learned as indicated in the supplementary material.

The facts regarding the conferences and the Children's Bureau are for purposes of historical appreciation and reference. They are not to be memorized.

The instructor may assign for topical report by members of the class or may lecture to the class on the following supplementary material given in the report of "The White House Conference 1930."

President Hoover's statement of purpose on pages 6-7.

Secretary Wilbur's explanation of the need for cooperation between individuals and the group activities of the community, pages 17-18.

James J. Davis' summary of work done during the last twenty years, pages 28-30.

Miss Van Rensselaers' analysis of the feeling among parents that guided change is necessary, pages 36 to 37; and her challenge to go from "percept to practice," page 40.

Supplementary Material:

"At every turn we find new evidence that the 'mores' can make anything right." (1. Summer: Folkways. p. 521). Of the term "mores" the author says:

"I mean by it the popular usages and traditions, when they include a judgment that they are conducive to societal welfare, and when they exert a coercion on the indivdual to conform to them, although they are not coordinated by any authority." (2. Sumner: Folkway, P. III).

Assignments: Each American community has "folkways" in the caring for children. Members of each class studying this lesson should make a list of the ways common among them of performing the ordinary duties in caring for children. Each class member should then prepare a statement showing clearly how she learned to do the way she actually in practice does one, or more of these common place things. For example, how did she learn to feed the baby the first time.

Students of sociology tell us that these customs or habits have developed largely without conscious planning. Their perpetuation has been largely a process of traditional passing from one generation to another and that they tend to persist even in the presence of critics. This seems to be especially true in cases where the attempts to modify practice are made by individuals acting more or less alone. People in general may learn from experts in many lines the new facts discovered and new modes of life that are recommended but folkways seem to continue on. In "Middletown" customs were found to be entrenched in this way. The following description of one parent's attitude illustrates this:

"You see other people being more lenient and you think perhaps that it is the best way, but you are afraid to do anything very different from what your mother did for fear you may leave out something essential or do something wrong. I would give anything to know what is wisest, but I don't know what to do." (3. Middletown, p. 143).

Parents do appreciate the fact that the general plan of the social phases of life is changing. With this consciousness comes a desire to learn. They hope that such learning will tend to modify custom so that the old ideals of social relations may be maintained in the new environment. It is realized that as the "mores" change the ideals of what is good change also. But eagerness to change indicates a step forward from the unconscious establishment of customs as seen in the past.

Lind writes: "One cannot talk with Middletown mothers without being continually impressed by the eagerness of many to lay hold of every available resource for help in training their children: one business class mother took a course in the Montessori method in a near-by city before the birth of her daughter; another reads regularly the pamphlets of the Massachusetts Society for Mental Hygiene and such books as 'A System of Character Training for Children'; a few get informal help from the head of the Home Economics Department of the schools and from occasional state demonstrations on child care; a handful get hold of government bulletins. Some mothers found help in a 'mothers' training class' conducted for a time by a minister's wife, and a score of others are enthusiastic over a Mothers' Sunday School Class in another church; a few look to the Mothers' Council, but many of the supporters of these groups say that they get little concrete help from them. Forty mothers, many of them from the working class, paid over forty dollars for an installment set of ten vol-

umes on child-training entitled Foundation Stones of Success; with the purchase went membership in a mothers' club where child-training programs were to have been studied, had not the club died after a meeting or two. Some working class mothers receive advice in the physical care of their children from the Visiting Nurses' Association and some through the schools, although the latter, like the medical profession, appear to be chiefly concerned with remedial rather than preventive work. Most important of all new sources of information are the widely-read women's magazines. 'There was only one weak magazine thirty-five years ago from which we got help in child training,' according to one mother, 'and it was nothing like the fine women's magazines we have today.' Such 'baby books' as Holt's 'Care and Feeding of Infants' are also supplanting the family 'recipe book' of 1890.

And yet a prevalent mood among Middletown parents is bewilderment, a feeling that their difficulties outrun their best efforts to cope with them."

4. "Middletown" may be any town. Class members may discuss whether it is their town.

Sumner continues: "If the life conditions change, the traditional folkways may produce pain and loss, or fail to produce the same good as formerly. Then the loss of comfort and ease brings doubt into the judgment of welfare—and thus disturbs the unconscious philosophy of the mores." (5. Folkways:58). The customs that we now have individually have in general been imposed on us by the pressure of the group. In so far as we do what is right we do what the groups in which we live have accepted as the desirable way of doing. The group habits are the products of the interaction of individuals and masses. Gradually, often slowly, the crowd accepts the suggestions of the individual and then imposes it as a requirement on the other individuals. It is significant that folkways do change and develop. Our ways of caring for and guiding children can thus be modified in the interest of greater welfare. At present the movement is to take the contributions of individuals of the past years, give them by cooperative action the sanction of the group, then seek to have those who really work with children apply them as the new set of folkways with children.

The American movement had its beginning back in the early days of the government when poor children were fed, clothed, and educated by charitable institutions subsidized by government. The expansion of public education forwarded the movement. Child labor legislation has added its benefits. Behind all of these movements has been a developing sense of humanitarianism in our social life and a body of scientific work done in the field of child psychology. Now as a nation we are ready to coordinate the influences of the specific agencies that care for the child: the parent and h o m e; schools; governmental agencies; voluntary social agencies.

The modern movement led by the federal government began on Christmas day, 1908, when President Theodore Roosevelt invited 200 child welfare workers to meet in Washington, January 25-26, 1909, to discuss the problem of "Dependent Children." These children are the product of the breakdown of the normal institutions for child care. The recommendations that were made in 1909 regarding them included the following:

1. Children were not to be removed from their homes because of poverty.

2. Causes of dependency were to be studied and removed.

3. Dependent children should be placed in foster homes as far as possible.

4. Institutions should be incorporated and inspected by the state.

5. A federal Children's Bureau should be created.

The Children's Bureau in the Department of Labor was organized in 1912. Its purpose is to: "investigate and report upon all matters pertaining to the welfare of children and child life among all classes of our people, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, legislation affecting children in the several States and Territories."

The work of the Children's Bureau has been a direct product of this first conference. It has included in its publications many valuable contributions which can be had either free or at a very low cost.

The other tangible product of the first conference was a new wave of interest in the scientific study of the welfare factors in public education, in the medical care of chldren and in parental education. An illustration of the type of work that was being done is found in the following extract from an address given before the American Academy of Medicine in 1912 by Dr. Thomas D. Wood:

"The child is the most valuable object in the human world. Biologically speaking, the only reason for the existence of the adult of the species is the reproduction and care of the young. The most important business on earth is the bearing and rearing of children. And it is of all forms of business, in relation to its value to mankind, the most inadequately understood and the least well conducted. * * * For practical eugenics it is essential that the romantic, the affectional basis of marriage should be preserved, but the sentimental and emotional elements should be supported and guided by intelligent appreciation of all the factors necessary for parenthood which will protect the biological values, as these are as important in the human species as in any other.

"This view of life, in which the interests of the future determine present conduct, will modify the influences and attractive forces which draw men and women together for marriage and the institution of the family. The dominance of this ideal will, unconsciously, even in the minds of those properly trained, tend to make those qualities, attributes, and characteristics in each most attractive and desirable to the other which are most important in men and women for parenthood, for the welfare of the future."

President Woodrow Wilson called the second White House Conference to meet May 5-8, 1919 under the direction of the Chidren's Bureau. Although this conference was limited in its scope by the war conditions its discussions expanded the field to include a study of five phases of child welfare: (1) economic and social basis for child welfare standards; (2) child labor; (3) health of children and mothers; (4) children in need of special care; (5) standardization of child welfare laws. Eight regional conferences were later held. The standards approved by these meetings

have served as a stimulus and a guide to legislation during the succeeding years.

Each of the first two conferences was essentially a report meeting leading to recommendations. The recent White House Conference on Child Health and Protection and the subsequent state meetings differ basically in their programs. First there was a general planning committee of twenty-seven men and women which outlined the detailed units of the work and then grouped these details into four major sections: Medical Service; Public Health Service and Administration; Education and Training; and The Handicapped. Special committees operating in each of these sections is shown in the following table:

Section I. Medical Service
- a. Growth and Development.
- b. Prenatal and Maternal Care.
- c. Medical Care for Children.

Section II. Public Health Service and Administration.
- a. Public Health Organization.
- b. Communicable Disease Control.
- c. Milk Production and Control.

Section III. Education and Training.
- a. The Family and Parent Education.
- b. The Infant and Preschool Child.
- c. The School Child.
- d. Vocational Guidance and Child Labor.
- e. Recreation and Physical Education.
- f. Special Classes.
- g. Youth Outside of Home and School.

Section IV. The Handicapped
- a. State and Local Organizations for the Handicapped.
- b. Physically and Mentally Handicapped.
- c. 1. Socially Handicapped—Dependency and Neglect.
  2. Socially Handicapped—Delinquency.

Many sub-committees were formed. The first step in each case was one of fact finding in two major fields, first, the technical and scientific work in the field; second, experiments in community improvement in the various agencies of child welfare. One statement of objectives, that of the committee on the Socially Handicapped—Delinquency, will illustrate the plan.

"The aim of the Delinquency Committee is to bring together and interpret in a simple and understandable way the experience of those who have been studying its causation, significance and treatment. From the point of view of organized society, delinquency may be defined as anti-social behavior of a kind which the community has legal authority to recognize and deal with. As applied to juveniles, the term refers to certain behavior problems arising in the process of growing from a state of complete dependence to one of independence as a properly integrated person in a living social organization. Growing up to become a responsible adult involves both privileges and duties, freedom and rules, the individual and the situation. It is important to consider the developing child's own urges and needs, and the urges and needs of the various social groups to which the child must in large measure adjust, namely; the family, the school, the Church, industry, other community agencies, and the municipality and State. The committee is attempting to state these needs in general terms and to point out the conflicts which inevitably arise between the needs and urges of

the child and the needs of the social groups which form his environment, and which sometimes result in delinquent behavior. Through various sub-committees, the committee is studying the present situation with reference to the extent of delinquency and its relationship to these various social institutions, and the agencies which society has set up to deal with it. It is also considering the significant factors in modern life which affect delinquency, and the most promising experiments in its prevention and treatment."

The major work of the recent conference was done by these committees of investigation between the first call in July, 1929 and the meetings November 19-22, 1930. The second step outlined in President Hoover's call was to report what is being done. This was done in the main by summary reports at the meeting. The complete report can be had only when the publications are completed. The third step was the recommendation of "what ought to be done and how to do it." This is the theme of the next lesson.

From the meeting in Washington the enthusiasm and leadership spread to the states. Conferences were held after committees studied the facts about local conditions. After the state meetings there has been widespread activity in localities and special organizations in attempts to take the message of the experts, give it the sanction of popularity and mass action and thus lead to new practices, new folkways, based on the product of modern science. Cooperation in this movement by the ward Relief Societies is looked for as the chief outcome of the study of these lessons.

References:

1. Sumner: Folkways, p. 521.
2. Sumner: Folkways, p. III.
3. Lind: Middletown, p. 143.
4. Lind: Middletown, p. 149-51.
5. Sumner: Ibid, p. 58.

The Government a Saloon Keeper

From "Signs of the Times"

When liquor is sold by the government, the government becomes the saloon keeper and bartender of the nation. This removes much of the stigma from liquor, for people reason that to patronize the government is perfectly honorable and laudable, and therefore the liquor business becomes in their eyes honorable and laudable.

A government sale system makes temperance education almost impossible, for to attack liquor you must walk over the flag, and to challenge liquor is to challenge the government. To put the government in the liquor business is to tie a weighty millstone around the neck of temperance education. Canada is finding the education of her youth in temperance ideals many times more difficult now that liquor is elevated to the level of a government function than when it was an outlaw and an outcast from society. As a consequence, Canadian youth are drinking many times more liquor now than in Prohibition days.

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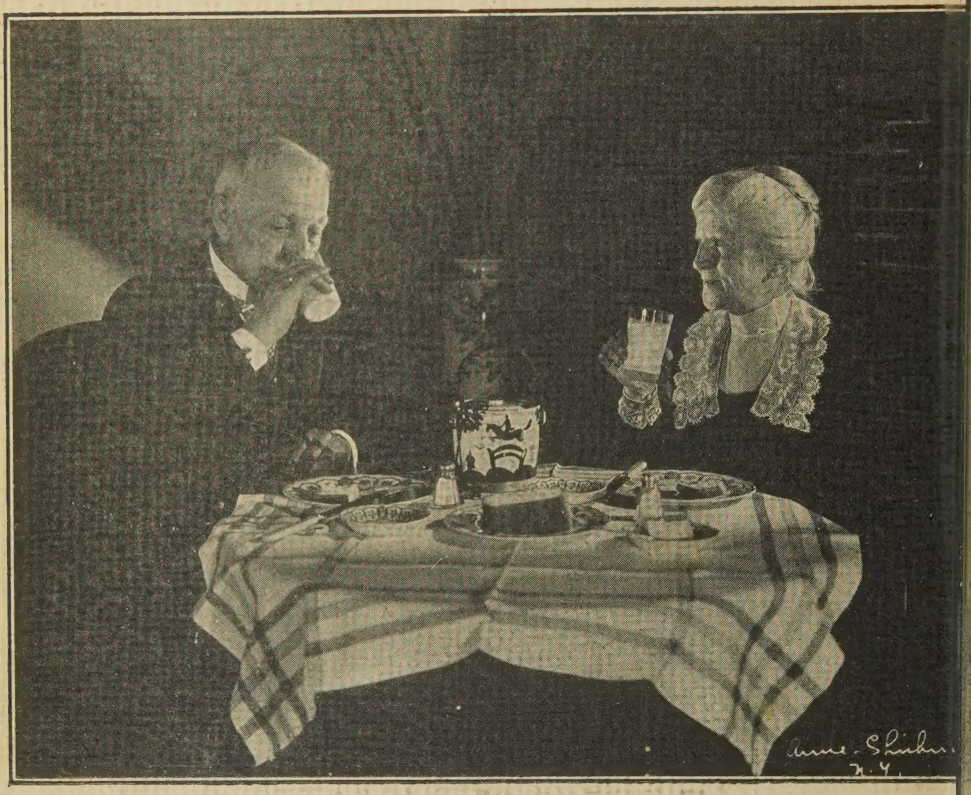

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